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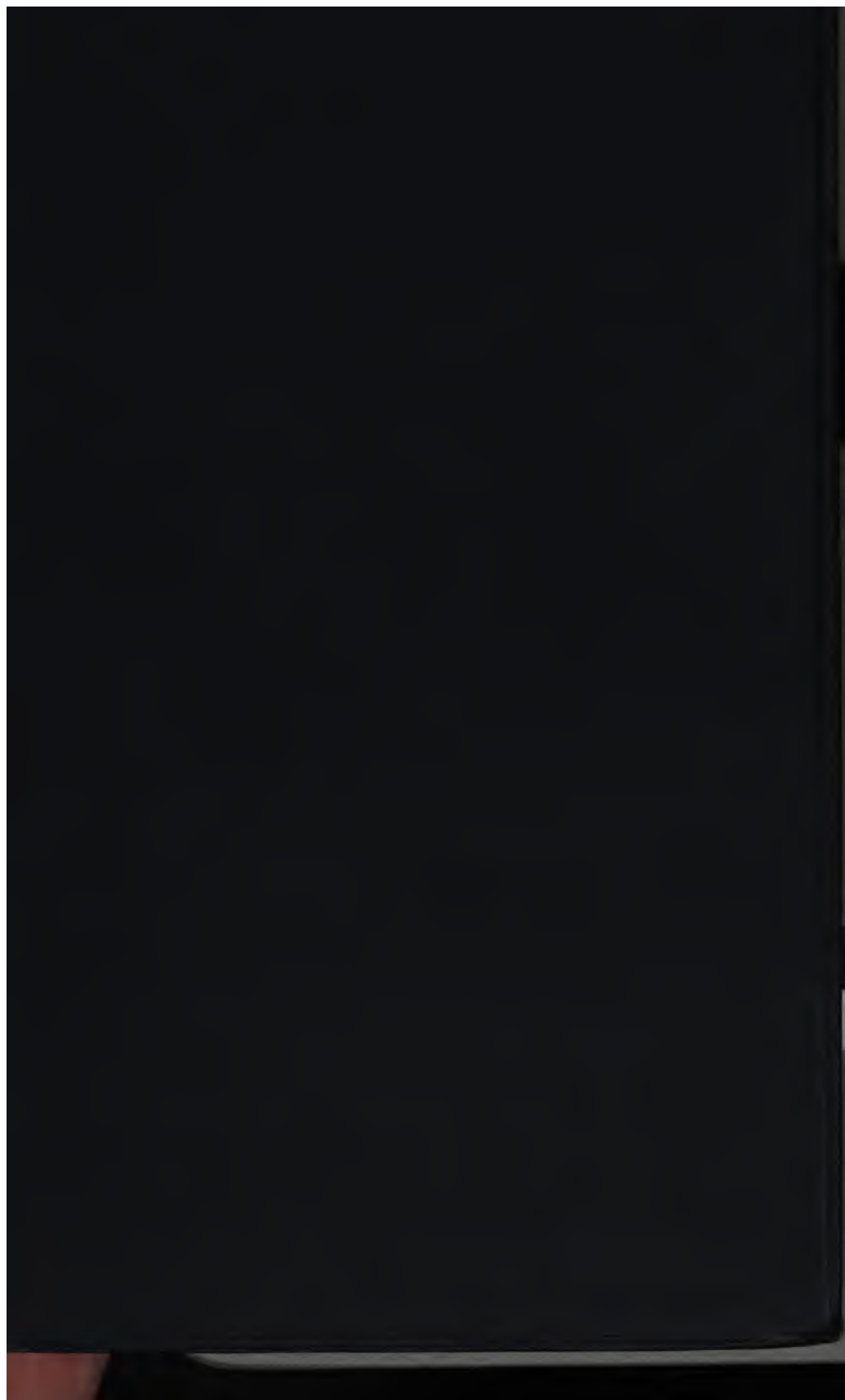
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**LIFE**  
**OF**  
**B. JOHN JUVENAL ANCINA**







*Photographed by James H. Brown*

JOHN JUVENAL ANCINA.

THE LIFE  
OF  
B. JOHN JUVENAL ANCINA  
*COMPANION OF ST PHILIP NERI*  
*BISHOP OF SALIZO*

EDITED BY  
CHARLES HENRY BOWDEN  
FRONT OF THE BOOK



LONDON.  
PAUL TRENCH, TRÜBNER & CO. LTD.  
1891



THE END OF THE WORLD

0

THE LIFE

OF

B. JOHN JUVENAL ANCINA

*COMPANION OF ST PHILIP NERI*  
*BISHOP OF SALUZZO*

EDITED BY

CHARLES HENRY BOWDEN

PRIEST OF THE ORATORY



LONDON

KEGAN PAUL, TRENCH, TRÜBNER & CO. LTD.

1891

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*Censor Deputatus.*

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✠ HENRICUS E.,  
*Card. Archiep. Westmonast.*

## NOTICE.

IN February 1890 the Solemn Beatification of the Servant of God, John Juvenal Ancina, was celebrated in the Vatican, and his virtues and holiness publicly proclaimed. Juvenal Ancina was one of the chosen band of companions of St Philip Neri, a member of his first Congregation at Rome; and many names in the narrative will be familiar to those who know the history of St Philip and his times.

This work, indeed, was undertaken at the request of Fathers of the Oratory, London; and to those who are associated with the Oratory, or interested in its work, the book most directly appeals. Not, however, to them alone; for "star differeth from star in glory," and every Saint's life has its special lessons. By all readers this will be found an instructive record of a holy life, marked and attractive in its individual features, and illustrating that great period of Saints, when the renewed religious fervour, long desired and prophesied, was so amply realised in the Rome of the sixteenth century.

The volume has been compiled by a careful and experienced hand; the contents have chiefly been derived from the life by F. Bacci, published in 1671, and several times re-edited. Further materials have been found in the historical work of Marciano on the Congregation of the

Oratory, in the Processes of Canonization, and other biographies. With these few remarks, the life of this Blessed Servant of God is left to speak for itself. If the publication leads any readers to love and acquire his saintly spirit, its purpose will have been attained.

C. H. BOWDEN.

THE ORATORY, LONDON,  
*February 21, 1891.*

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# L I F E

OF

## B. JOHN JUVENAL ANCINA.

### CHAPTER I.

#### HIS BIRTH AND YOUTH. 1545-1568.

IN the city of Fossano in Piedmont, at dawn on the nineteenth of October 1545, a little child, apparently dying, was born to Durando Ancina, a distinguished man of good old Spanish family, and to Lucia degl' Araudini, his wife.

They were both holy, and in their sorrow and disappointment they turned to St Juvenal, the patron of the city, and titular saint of its cathedral, and implored him to restore to them their child. Their prayers were heard ; St Juvenal by his merits and intercession obtained the gifts of life and health for the babe, who was to be—as he himself had been—physician, priest, and bishop, and hereafter to be raised to the altars under the same name. The child was therefore christened Juvenal, according to the vow the parents had made, and they added to it the name of John.

Three other children were afterwards born to them—another son, who was named Giovanni Matteo, and two daughters. These devout Christians brought up their family in all learning and in the fear of God ; and right

well did their children profit by their holy precepts and example.

The two boys made a little chapel in their house, and all the time they could spare from school was spent in prayer in this spot, while their recreation was in singing psalms, hymns, or litanies before the images of the Madonna and the saints. For, as their neighbours said of them, from their earliest years they were evidently bent on gaining paradise.

At the age of fourteen Juvenal was sent to Montpelier in France, then a famous seat of learning, in company with Lazarus Marengo, a staid and virtuous youth, whose friendship was of much service to him during his stay in those parts. On this journey, his first step as it were in life, his virtue began to be conspicuous, for he never set forth in the mornings without having recited the Office of the Blessed Virgin, standing and bare-headed; and then, if at all possible, he endeavoured to hear Mass, and invited his companions to do the same. To lighten the weariness of travel, he would speak of pious things to the coachmen, and make them recite the Lord's Prayer, the Hail Mary, and the Apostles' Creed, or recount to them some anecdote of the saints suitable to their occupation and calling. With his companions also he discoursed on holy or learned subjects, and never suffered any idle conversation; and he always allotted to others the best horses, the most comfortable beds, &c., keeping the worst for himself.

On his arrival in Montpelier, his first care was to provide himself with a holy confessor, who might guide him among the many perils of his new life.

He was endowed with great talents and a faultless memory, and he devoted himself with ardour to his studies; his progress therefore was remarkable. A great part of the

day was nevertheless spent in prayer, and a good portion of the night as well. The only recreation he allowed himself was music, in which he was a proficient and much delighted, or now and then a game of chess. He carefully shunned all bad companions, and chose for his friends two well-conducted fellow-students who were descended from the family of St Roch.

He did not, however, remain long in Montpelier, for, as the pernicious venom of the Huguenot heresy was spreading in France, the Duke of Savoy commanded all his subjects who were studying abroad to come back to their homes.

Juvenal therefore returned to Fossano, and his father sent him to prosecute his studies at Mondovì, where, under the good professors provided by the Duke, he laid the foundations of that profound learning for which he was afterwards so distinguished; and studied History, Philosophy, Logic, Rhetoric, Mathematics, Medicine, and Anatomy, and, moreover, Astronomy, Geometry, Music, Chemistry, and other kindred sciences. He also published a learned work, entitled the "*Accademia Subalpina*."

His power of intellect and subtlety of judgment, as well as his dexterity in argument, were remarkable; and no less so were the modesty and tranquillity with which he disputed.

He had not finished his course when news reached him that his father was dangerously ill, and, breaking off all his studies, he hastened home, and tenderly assisted him during his last illness and death.

After this, being desirous of entering the medical profession, he repaired to the celebrated University of Padua, where he perfected himself in that science, and far surpassed his fellow-students. He was a proficient in writing Latin poetry; and when he left Padua his poems filled a whole volume, which he printed, and dedicated to the Duke of Savoy. He is also said to have published a collection of



no less than a hundred and eighteen papers on Philosophy, Astronomy, and various scientific subjects.

The morals of that city were then not a little free, nevertheless by the aid of Divine grace he preserved unspotted his virginal purity and innocence.

From his tenderest years he practised exceptional austerity and abstinence; and his modesty of countenance and demeanour gained him universal love and respect; while his example drew his companions to emulate his goodness and diligence. His favourite maxim was that man is not born for idleness, but for virtue; not to please himself, but to serve his country and his fellow-citizens.

Even in this early stage of his life some rays of his sanctity shot forth from beneath the shelter of his humility; for instance, when, during his residence at Padua, he wrote a Latin poem, entitled, "The Naval Battle of the Christian Princes," which was published in 1566, and dedicated to the Doge of Venice. In this book he zealously exhorted Christian sovereigns to join the league against the Turks which was being formed by St Pius V., and predicted for them a signal victory; which prophecy was shortly verified, as all the world knows, at the battle of Lepanto, in 1571.

And when the aforesaid Pontiff died, Juvenal publicly recited an ode in his honour, in which he affirmed that Pius would be succeeded by Gregory. And in fact Cardinal Ugo Buoncompagni, who was the next Pontiff raised to the throne of Peter, took the name of Gregory XIII.

During his whole childhood and youth, it was said of Blessed Juvenal, that he acted with the maturity of old age; and not once in his life could he be induced to join in games or pastimes, for, with the sole exception of chess, which he allowed as a recreation to the mind, he deemed every moment wasted which was not spent in acquiring virtue.

## CHAPTER II.

### HE EMBRACES A MEDICAL CAREER. 1569-1574.

ON leaving Padua, Juvenal repaired to Turin, where he took the degree of Doctor, both in Philosophy and Medicine. And very shortly after, notwithstanding his youth, for he was only twenty-four years of age, he was appointed Professor of Medicine in that capital: although his humility was such that it required the special intervention of his sovereigns, the Duke and Duchess of Savoy, to induce him to accept it. In this capacity he gave universal satisfaction.

He also began to practise as a physician, with great success, and soon rose to the head of his profession. He was said never to lose a patient, for God rewarded with signal cures the piety with which he sanctified his state.

One of his maxims was never to commence prescribing for a case until he had recommended it earnestly in prayer to God, the Giver of health; and another was, never to continue in charge of a patient unless the latter had reconciled himself to God, by the Sacrament of Penance.

For the day had not yet come when it would be deemed right to postpone the care of the eternal salvation of the sick until recovery is despaired of, and the mind and senses are failing.

The great pleasure of Juvenal was to treat the sick poor, for whom he was always careful to prescribe inexpensive remedies, which his intimate knowledge of the properties

of herbs enabled him to do, or else he provided them at his own expense. He instantly obeyed their summons, and visited them frequently in their miserable hovels, behaving to them in every respect as if they had been persons of high rank. Nevertheless, he invariably refused to accept any payment or recompense from them for his services ; on the contrary, he was wont to distribute alms among them.

He joined at this time the confraternity of the Santissima Annunziata, and was foremost in fulfilling all the practices enjoined by their rules ; and great were the lamentations made by the other members when his journey to Rome took him from amongst them.

Such a distinguished and virtuous young man was sure to be eagerly sought in marriage ; and many honourable and attractive proposals were made to him ; but he unhesitatingly refused them all. He prized his virginity too highly ; and the Spirit of God had destined him for a more perfect state.

The time now approached when God was about to make known to Blessed Juvenal the farther designs He had upon him. He began to detach him from earthly ties by calling to Himself his mother, whom Juvenal tenderly loved. She was distinguished above all the other ladies of Fossano for her good deeds, and was commonly called "the mother of the poor." In seeing their wants she felt, she said, an interior irresistible impulse to succour them ; and being one day reproached for bestowing too large an alms, she answered, "If you wish me not to give, you must tie my hands."

Her love for Juvenal had been that of the valiant woman rather than that of a too indulgent parent. When he was a child, she very rarely either kissed or caressed him ; but she watched and noted his every failing, and



corrected it with loving severity. She instilled into him the tenderest piety, and an especial devotion to the Blessed Virgin, taking him every Saturday to the cathedral, where, in accordance with ancient custom, the *Salve Regina* was sung in her honour. And one evening, because Juvenal had failed to be present at this devotion, he was sent in penance supperless to bed.

Ever since his father's death, Juvenal had paid his mother as it were a double obedience. As long as she lived he depended upon her guidance in everything; and even after he was a doctor, he was subject to her as a child. Her loving name for him was, "My Jacob." He assisted her in her last illness, and paid her the last rites in Fossano, in 1569.

Not long after her death Juvenal was invited, in 1572, by the Father General of the Augustinians, to attend a provincial chapter of that Order held in Savigliano; and although he had not yet studied theology, he argued with great applause in the theological disputes which were publicly held on that occasion.

One morning he was present at a solemn mass of requiem sung by those fathers, and while he was listening to the *Dies Irae*, and, scholar and poet as he was, taking marvellous delight in the music and the metre, he was penetrated with a sudden and overwhelming fear. He seemed, as it were, to be summoned before the Divine tribunal in the Valley of Josaphat, together with all the world, on that direful day; the terrors of which caused him to weep bitterly. And at the words, "*coeli movendi sunt et terra*," he reproached himself for his intolerable dulness and hardness of heart, in that he could hear even of the heavens being moved without his soul being moved to the fitting sentiments of a creature towards its Creator.

As he went home he turned over and over in his mind the oracles of the ancient prophets, and all seemed to him to say, "*Juxta est dies Domini; vox diei Domini amara.*"\*

This light of the Holy Ghost taught him the vanity of earthly things, and he resolved to leave the world and follow Christ. He renounced thenceforth all profane studies and all affections of this world. He gave himself up to the study of the sacred Scriptures, and sought to discover, both by prayer and spiritual reading, what manner of life it was the will of God that he should embrace. God heard his prayers, and gently guided him, in the following manner, to the state in which He had destined him to serve Him.

\* "The day of the Lord is near; the voice of the day of the Lord is bitter."—Soph. i. 14.

### CHAPTER III.

#### HIS JOURNEY TO ROME, AND MANNER OF LIFE IN THAT CITY. 1574-1575.

IN the year 1574, Emmanuel Philibert, Duke of Savoy, sent to Rome as Ambassador to Pope Gregory XIII., Count Federigo Madrucci.

The latter, having a great esteem for Blessed Juvenal, and a high opinion of his professional abilities, invited him to accompany him thither as his physician. Juvenal gladly accepted the offer, in the hope of having better means in that holy city of learning what God wanted from him; and also to satisfy his devotion by visiting Rome in the year of Jubilee, which was to be the next year, 1575.

On his departure from Turin, as though he foresaw that he was not to return, he bestowed part of his library on the Capuchin Fathers of Fossano, and the remainder he gave to a bookseller to be sold for him. The man did sell them, but spent the proceeds for his own purposes. When Juvenal heard this, instead of being angry with him, he wrote at once to say he forgave him the debt, and forbade his family to annoy the man in any way about it: thus putting in practice the detachment he had so lately learnt, and which was to be the key-note of his life.

On his arrival in Rome, Juvenal determined to study theology, in order to fit himself for any state to which it might please God to call him. In that sacred science he had for one of his teachers no less a master than



Cardinal Bellarmine, with whom he contracted a life-long friendship.

He derived much benefit also from the society of many distinguished men, such as Toledo, Possevino, and Navarro, the latter of whom described Juvenal as *Eruditissimum religiosissimumque virum*.

The occupations of Juvenal may be gathered from the following description which he sent to his brother of a lodging he was about to move into, near the church of Ara Coeli.

"The Lord has at length deigned to hear our tepid prayers, and shown me the place of my future habitation. A most desirable, peaceful, and beautiful spot, rich in vineyards and gardens and wells of living water; quite close to the beautiful, sublime, and devout temple where God is praised, and which, even at midnight, rings with many voices singing in choir to the Lord, *Te Deum laudamus*.

"Moreover, this holy place is close to the prisons, the hospital, a concourse of multitudinous poor, the prison for young criminals; and, yet more, the prison, mark well the word! the prison, I say, of the holy Apostles who were made princes over all the earth."

Notwithstanding his studies and other duties, Juvenal never failed to find time also for prayer, spiritual reading, hearing the Word of God, visiting the hospitals, and venerating the sacred churches of Rome, and particularly the Basilica of St Peter, where he sometimes spent nearly the whole day.

He guarded meanwhile with jealous care the purity of his heart; and no inducement whatever could gain his consent to what might tarnish his innocence, however slightly.

He carefully observed all the fasts of the Church; and for his private devotion he fasted likewise the whole of Advent, the Rogation Days, and various other seasons as

well; but, nevertheless, thought himself so deficient on this point, that he said to Giovanni Matteo, "*Ploremus et jejunemus, quod non semper jejunemus.*" \*

He meditated frequently on the Four Last Things; and the thought of death, so distasteful to others, was to him fraught with pleasure and joy. Being naturally sleepless, he turned his mind, as he lay awake, to these solemn thoughts, and made them the theme of devout compositions, to keep at bay the suggestions of the devil, who, as prince of darkness, is more especially active in the hours of the night.

While thus attentive to his own progress in the spiritual life, he did not neglect that of others, but did all that in him lay to help their souls by advice, exhortations, and above all, by taking them to hear sermons. When he had succeeded one day in persuading a worldly youth to accompany him to hear the sermon preached by F. Lupo, a Capuchin Father, the heart of the youth was so touched that he determined to renounce his vanities, and shortly after became himself a Capuchin.

In fact, this saintly life led by one in the flower of his youth, in the midst of the idleness and dissipation of a palace, drew many to follow his example; and the members of the household of the Savoyard Ambassador came to be recognized all over Rome by their holy and modest demeanour.

Juvenal wrote to one of the suite of Cardinal Madrucci:—

"We courtiers, for what are we labouring? What do we covet? What is there that would satisfy our mind? What will we not do to obtain a knowledge of languages? What toils do we not undertake to appear learned? To become mathematicians, philosophers, theologians? We pass sleepless nights,

\* "Let us lament and fast, because we do not always fast."



we exhaust our strength, we think lightly of all suffering, if only we gain science upon science.

“ If we succeed, we triumph, but oftentimes, when we least expect it, when there seems no chance of it, we are suddenly snatched out of this life. Why, therefore, do we not follow the salutary advice of St Paul, and spend all our endeavours in living soberly, justly, and godly, looking for the blessed hope and coming of the glory of the Great God ? ”

## CHAPTER IV.

HIS VOCATION. 1576-1578.

FOR three years Juvenal had unceasingly prayed for light to see the way in which it was the will of God that he should walk. And God was preparing him by degrees to receive the answer He had ordained.

Firstly, one of his companions in the suite of the Ambassador, in the full strength and activity of youth, was struck down by sudden death in his sleep.

Secondly, some members of the suite of the Cardinal of Trent, the brother of the Ambassador, left the world and entered the religious life.

These things made a profound impression on Juvenal, which impression was deepened by a letter from Turin, telling him that a certain renowned and learned lawyer, named Albosco, who was in high esteem at Court, had abandoned all things and become a Carthusian, and was now serving in the kitchen and cleaning lamps in the Certosa of Pavia.

To Juvenal these examples seemed like so many voices calling upon him to go and do likewise. He disclosed his thoughts to his brother, Giovan Matteo, who was with him in Rome, for the two brothers were of one heart and soul, and were seldom apart; and they determined that they too would both become religious in the same Order, as soon as their family affairs could be arranged; and for this purpose the youngest, Giovan Matteo, was despatched to their home in Piedmont.

The letters of Juvenal to his brother during this absence are full of holy exhortations.

He writes :—

“ *Saturday in Easter Week, 1576.*

“ *Ex Homilia Chrysostomi in Psalmo septimo. Non datur hic nobis laborum numerus, &c.* But there, the bells are beginning to ring for vespers, and I am going to St Peter's to hear them, and to visit the Chapel of the Holy Apostles, to pray for us both, my brother ; and after the evening praises, I hope to go to confession, that to-morrow, Low Sunday, I may hope, by the grace of God, worthily to approach the most holy altar of the supersubstantial bread, of which it is written—‘ Unless you eat of the flesh of the Son of Man, and drink His blood, you shall not have life in you. He who eats My flesh, and drinks My blood, abides in Me, and I in him.’

“ On Monday I shall go back to the church. May the Lord keep us from all evil, may the Lord keep our souls. O Lord, Thou wilt open my lips, and my mouth shall declare Thy praise, &c. The night of Good Friday I went about the town for some time alone, seeing the confraternities ; then I went to San Giacomo de' Spagnuoli, where I rested for about three hours ; then two hours before daybreak I entered San Lorenzo in Damaso, where I heard the Passion preached by Panigarola ; from thence to St Peter's, where I heard Marcellino, who had not yet begun his sermon, therefore I listened twice over to the mournful tragedy. *Tu vero quid istic?* (What hast thou done in this way?) Enjoy the most holy Jubilee while it lasts.

“ On Holy Thursday I heard the bull ‘ *In Coena Domini* ’ read ; and when it was finished, the Pope gave his benediction twice over, and granted besides a plenary indulgence to all those present, who had confessed and communicated. By the grace of God I had received communion that same morning. O that it were not unworthily !

“ Now the feasts are over ; see, brother mine, how all passes, slips away, and flies ; but death comes nigher, &c. We shall soon be at Pentecost. Thus, hour by hour, we are hastening to our end, &c. Great indeed and most wonderful are the vicissitudes of human things ! See, for instance, that journey to

Bologna, which seemed so certainly fixed for this April, so much so that many had already provided their horses, boots, and spurs, &c.; and all at once the whole thing has ended in smoke, chiefly on account of the plague, which is said to be raging in Mantua. God grant it may not spread farther!

"This morning Cardinal Madrucci invited me, in presence of some other gentlemen, and calling for me in his own coach, in which he and the Ambassador were seated, we went outside Rome, to the vineyard called of *Madama di Parma*, discoursing all the time on high matters of theology and on their opinion of modern preachers.

"This evening he says he is going to give a supper to Panigarola, when we shall hear some learned conversation. I shall take care by all means to be present, always, however, remembering death. *Tu quoque semper memento mori*; for as St Jerome truly writes, *Facile contemnit omnia qui quotidie cogitat se esse moriturum*,\* &c. . . . Console thyself with those sweet songs of the psalmist, and forget not by the riverside that as thou knowest, Upon the rivers of Babylon there we sat and wept; when we remembered Sion.

"Let the confessions of St Augustine and the Enchiridion be ever in thy hands; remember his remarkable saying, *Versa et reversa, in tergum, et in ventrem, et in latera, et dura sunt omnia*. Ruminat also the theological confession which is attached thereto.

"If I were able to send thee at least the fifth volume of the great and golden Chrysostom, which contains his marvellous eighty homilies to the people of Antioch, good God! what wonder would fill thee! Yea, rather, what consolation! But have patience, until the fulness of time shall come.

"In the meantime be content with the crumbs that fall from the table. For whatever I pick out to send to thee, will tend chiefly, either to console thee during thy exile in our country, and strengthen thee to bear afflictions; or to make it easier for thee to despise the savours of this impure world; that thou mayest laugh to scorn all things present as no better than shadows, dreams, or whatever there may be still more empty than these, &c.

\* "He easily despises all things who daily reflects that he has to die."



"Salute all as thou knowest. May God preserve thee, brother. Let us pray without ceasing one for the other. Thanks be to God, I am quite well. V. F. G.\*

"ROME, the last of April 1576."

Or again :—

"Peace be with thee, my brother. Praised be God, by His grace we are all well and happy ; and I pray that it may be the same with you all. These great heats are over at last, and now the weather begins to grow cooler. But not to lose time I will write something spiritual. . . ."

After this he fills two sheets with quotations from the Fathers and the Epistles of St Paul, and makes learned and holy comments upon them. He then adds that he is sending him some good books by a friend ; and ends thus :—

"The sermon of blessed Anselm on life eternal will transport thee to heaven, making all earthly things at once vile in thine eyes ; and thou wilt wonder how completely divine it is, and beyond all description.

"Read, admire again and again, ever giving thanks to God, who deigns to console thee abundantly in this tedious exile with such sweet and joyful discourses of His saints. Farewell."

Giovanni Matteo was detained in the North longer than they anticipated, and during his absence Juvenal was led one day by Divine providence to the church of San Giovanni dei Fiorentini, where the priests of the Congregation of the Oratory, newly founded by St Philip Neri, were giving the exercises.

Little did he dream that this apparently casual visit was in reality that very answer to his prayers which he had waited for so long.

He stayed to hear the sermons, and was so much attracted by the simple and profitable manner in which

\* "Your brother Juvenal."

they were delivered, and by some agreeable music which followed them, that he returned again and again.

Juvenal thus became acquainted with F. Cesare Baronio, who, seeing his goodness and detachment, conceived a great affection for him; and, finding him to be very learned, began even then to consult him about his Ecclesiastical Annals; and when Juvenal had entered the Congregation he employed him to revise them.

He very soon introduced Juvenal to St Philip, whom the Servant of God describes to his brother in the following letter:—

“For some days past I have taken up a new habit, for I have been frequenting in the afternoons the Oratory of San Giovanni de’ Fiorentini, where every day most beautiful spiritual discourses are delivered upon the Gospel, the virtues and vices, history, ecclesiastical history, and the lives of saints.

“Every day there are four or five who preach; and the audience includes bishops, prelates, and other distinguished men.

“At the end there is a little music to console and refresh the minds that might be wearied with the sermons. They have related the life of the glorious St Francis, those of some of his disciples, and of St Antony of Padua. I assure you it is most beautiful, and very consoling and edifying, and I regret that during the past year neither you nor I were aware of these noble exercises being held there. Those who preach are persons well versed in theology, and of edifying lives, and of as great spirituality as can be found in Rome. At their head is a certain Rev. Don Filippo, a Florentine, now an old man of sixty, but stupendous in many respects, and especially for his sanctity of life, his admirable prudence, and his ingenuity in devising and promoting spiritual exercises; he was the author of that great work of charity which was carried on during the last holy year at the Trinita de’ Pellegrini. F. Toledo, Possevino and others report wonderful things of him, &c.—in short, he is looked upon as an oracle, not only in Rome, but in many distant parts of Italy, and in France and Spain, and many seek his counsel; those espe-



cially who are about to enter a religious life. I have heard that he has already sent in many, and continues daily to do so, first informing himself carefully of the character and state of each one. There is no doubt but this comes from the gift of counsel of the Holy Ghost: for to some he advises a solitary life at Camaldoli; others he has sent to the Society of Jesus; others to be friars in monasteries,—and so on. I spoke to him for some time, a few days ago, being introduced by means of a disciple of his, dear to him and mortified above the rest. He received me and listened to me willingly, exhorting me above all things to profound humility; then he wished me to prepare myself well to make a good general confession, which I hope will be this next week, in order that I may be better prepared to receive the Holy Ghost, this sacred season of Pentecost. Having heard my confession, he will tell me his opinion about entering religion, and the solitary life. Would that, hereafter and before long, by the grace of God, being released as soon as may be from the foolishness of worldly affairs, you and I might embrace a new life such as you wot of!

“In the meantime I will write to you whatever this holy man shall advise me in the Lord. He, furthermore, tarries all night long in prayer, &c. He sometimes, though rarely, speaks in the Oratory, but then, all hang upon his lips in wonder. In short, he seems another Rusbroch, or Thomas à Kempis, or Tauler; and especially when he is about to celebrate mass, he is often rapt in ecstasy, unless he is awakened by some companion.”

Thus was Juvenal led by Divine providence to place himself under the direction of St Philip, who was to guide him to such heights of sanctity.

During the whole of the next year he continued to frequent the exercises of the Oratory, and to hear every day the mass of the saint. He often conferred with the latter as to his purpose of embracing the ecclesiastical state; but St Philip demurred, possibly to put him to the proof, and would not allow him to do more than put on the clerical dress, and receive minor orders.

About this time Juvenal had the offer of a valuable

benefice, namely, the provostship of Cherasco in Piedmont ; and he sought advice from St Philip as to whether he should accept or refuse it, in the following letter :—

“As it is almost impossible to find thee disengaged from spiritual things, I am forced to write what it would have been easier and pleasanter for me to explain by word of mouth.

“To begin at once. A benefice in Piedmont is vacant. Two other apparently suitable persons who were proposed for it have been, I conclude for just cause, refused by the patron. But when I was simply suggested, he seemed at first pleased, and then acquiescing, chose and determined to nominate me. Twice, three times, he has solicited, and even urged, me to accept, and will insist, unless I am obviously reluctant.

“What to think I know not ; I deliberate, I go over it again and again, inclining now for, now against ; in outward struggles and inward fears. The dialogues of the great St Chrysostom with Basil deter me ; on the other hand, I am terrified by the parable of the slothful servant in the Gospel. Thus affliction awaits me on every side. What, therefore, must I do ? Certainly the fact that the Rev. Patron is so firmly and perseveringly bent on having me seems to point to its being my vocation ; but this is not enough. I wish to do all with Divine counsel ; lest I might be led rashly into a position so arduous, and so full of peril ; and perchance soon, or too late, repent of it.

“ . . . Who and what I am who write this, can be easily ascertained from the Rev. Don Cesare, if necessary. Certainly not worth one farthing, nor deserving of the name of a man ; only a youth, polluted in heart and words. For the rest, God, who proves the heart and reins, knows all. Perhaps thou mayest remember that last year, at San Girolamo, at the holy season of Pentecost, I made a detailed general confession of the whole course of my life. After this I should wish, if thou wilt allow me, to confess again.

“Now I implore thee, good father, in the bowels of charity to advise me as soon as possible what to decide in this most serious affair concerning the salvation of the souls of the sheep, and the election of their new pastor. Help me with thy most fervent prayers and acceptable sacrifices. After three days I hope to come to thee, to receive from thy lips the Divine oracle, without which I shall never in future do anything.



"As for myself, far be it from me to take pleasure in anything except the Lord God, who in the midst of His Church will open the mouth of those who fear Him, and deal wondrously with the saints who are upon His earth; making known to them His will. And may the Lord hear thee from out His tabernacle, and reward thee through His holy name with life eternal.—Your most humble servant and obedient disciple,

JUVENAL ANCINA, a sinner.

"19th October '77."

By the advice of St Philip, Ancina finally accepted the benefice offered to him, and on occasion of it probably received the sub-diaconate; but when, after some time, a lawsuit was instituted against him to dispossess him, he at once, without making any defence of his indubitable rights, resigned it in obedience to the words of the apostle, *Servum Dei non oportet litigare*.\*

His friends were much opposed to such disinterestedness. But he gave an account of his motives to his brother, saying:—

"You will shortly receive the books I promised you, namely, Carthusianus and Statius *De Redditibus Ecclesiasticis*; and you will wonder, or rather you will not wonder, that I fly from benefices of this kind, or even pensions. For the rest, I beseech the Omnipotent, All-powerful God that He will keep me in this safer frame of mind, and humble me, lest my feet should be caught in the snare of pride and covetousness, which is the root of all evil."

When Giovanni Matteo had wound up their affairs in Fossano, he returned to Rome, and he, likewise, placed himself under the direction of St Philip.

At length both Juvenal and his brother prepared to carry out their resolution of entering the Carthusian Order together; but when they came to discuss this purpose with St Philip, he immediately shook his head, and said

\* "The servant of the Lord must not wrangle." (2 Tim. ii. 24.)

that such a life was not for them ; but that they should rather enter the new Congregation of the Oratory which had lately been founded in the church of Santa Maria in Vallicella, where they would find a less austere life, and one more proportioned to their strength.

Juvenal had at first some repugnance to this, for he felt drawn to austerity and solitude ; but he was detached even from his own good desires, and, knowing what great light God vouchsafed to the saint, he submitted to his will, and he and his brother offered themselves to the fathers as postulants.

Some of the Congregation hesitated at first to receive Juvenal, as being unsuited to their Institute, but, contrary to his usual custom, St Philip hastily over-ruled their objections, telling them that the new postulant, little as they suspected it, was destined to shed lustre on the Congregation.

Accordingly, on the first of October 1578, Juvenal being then thirty-three years of age, he, in company with his brother, entered the Congregation of the Oratory at Rome, and Baronius joyfully congratulated the community, saying : "To-day we ought to be most grateful to God, for we have made the acquisition of a second St Basil." \*

\* 1580 is the date often given for the entrance of Juvenal into the Oratory, but there seem many reasons for believing that 1578 was the real one. Bacci, whose MS. was revised by G. M. Ancina, although not published till after his death, says that he entered in 1568, when he was thirty-three years of age, and that when he left it in 1602, he had lived in the Congregation for twenty-four years. 1568 is, therefore, an obvious misprint for 1578. Gallonio, in his *Life of St Philip*, and Marciano, also give 1578 ; and so does Ricci in his *Life of F. Giovan Matteo Ancina*. On the other hand, the *Process* gives 1580. This is probably taken from the list of events in the *Life of Juvenal*, written in the handwriting of his brother, and preserved at the Chiesa Nuova. These are some of the entries, as given in the *Process* :—

"In the year 1580, having renounced his Prebend, he was accepted by the Holy Father Philip into the Congregation of the Oratory, together with his brother, G. Matteo.

"In the year 1579, on September 22, in obedience to his superiors, he began to preach in church.

"In the year 1580, the Archbishop of Turin offered him the post of Theological Provost, and greatly desired to have him for the service of that Metropolitan Church.

"The same year he was made to read the Summa of St Thomas to some members of the Congregation."

As all the other entries are strictly chronological, it seems that 1580, coming as it does before 1579, must have been a mistake of the copyist or printer for 1578, especially as the next entry almost necessarily presupposes that he was already a member of the community. It is true that externs did sometimes preach in the Exercises. But the words, "in obedience to his superiors," preclude the supposition that it was so in this case, for in a former entry St Philip is called "his confessor St Philip" merely, and not "his superior."

## CHAPTER V.

### HIIS LIFE IN THE ORATORY.

IN speaking of Juvenal, the Process of his Canonization says :—

“He who had led such an innocent life in the court, greatly increased in merits and virtue after he entered the Congregation of the Oratory, which is the home of piety, a wonderful school of proficiency, where the most precious virtues grow apace, and where all things promote sanctity.”

No sooner had Juvenal been admitted into the Congregation, than he conceived a great love and esteem for his vocation. His affection for the community was that of a son for his mother. He constantly returned thanks to God for having placed him where he had the means both of procuring his own salvation and of co-operating in that of others.

In his joy he composed little poems in praise of the Institute, and he incited his brother to similar sentiments, saying : *Dominus regit nos, et nihil nobis deerit, in loco pascuae, ibi nos collocavit.\**

The fame of his holiness and talent had already spread far and wide, and soon after his entrance into the Oratory he was offered several valuable benefices, but as it is against the rule of the Congregation to hold any, he refused them all.

He clothed himself with the spirit of the Congregation, and applied himself wholly to its exercises ; being so care-

\* “The Lord ruleth us : and we shall want nothing. He hath set us in a place of pasture.”



fully and punctually observant that he chastised himself for every, even the minutest, transgression of the rule, accusing himself of it with sincere humility and sorrow. St Philip, seeing that his new son was exulting as a giant to run the way of salvation, bade him begin to preach in church in 1579,—only one year after his reception into the Congregation, and also to teach Theology to the young fathers—both before he had received the priesthood.

And whereas the novices were forbidden to converse with externs, in order to keep from them all that might distract them from the pursuit of virtue, to Juvenal alone St Philip gave leave to deal with whom he would, on account of the great good that resulted from intercourse with him; and this although the saint was so careful to mortify his sons that he was chary of shewing them any mark of esteem.

Juvenal depended upon the superior in all things, and although there is no vow of obedience in the Congregation he was considered a perfect model of that virtue from his very noviciate; in fact, he mistrusted every one of his actions that was not done under obedience, however good or holy they might seem; for he was wont to say: *Omnia sub sigillo sanctae obedientiae*; \* and in order to gain the great merit conferred by obedience, he would seek for it in his least as well as his greater actions, even when he had merely to write a letter.

His brother urged him one day to write a recommendation for some one when he was unable to ask St Philip's wishes on the subject; so he answered thus:—

“You have forced me to write to the Cardinal, and I have done so to please you, although you knew I had not got leave from the

\* “All things under the seal of holy obedience.”

father. Yet St Bernard says: *Christus vitam perdidit, ne perderet obedientiam.*\*

"How much more should we, vile creatures that we are?

"Therefore I beg you will shew these two enclosures to the father, and if his reverence places on them the seal of holy obedience, you may despatch them; but not otherwise."

As Juvenal was most careful in all he did, he was in the habit of writing out his sermons; but when St Philip advised him not to do so, he laid down his pen, and never wrote another. To remind himself of this he kept written down before him:—*Scribendorum sermonum hic finis esto, propter s. obedientiae expressam mentionem.*

He was fond of poetry, and once having written a sonnet, the theme of which was to encourage Sixtus V. in the propagation of the faith, he proposed offering it to that pontiff, who had been a benefactor of the Congregation; but when St Philip shewed some sign of disapproval, although the poem had been much admired, Juvenal instantly renounced the idea, saying:—"For me, one simple word of the father's is enough, more than a hundred reasons. *Det mihi Dominus ut jumentum sim apud eum, et ego semper secum.*"†

Blessed Juvenal was wont to say, that there is a proper time for all things, out of which they are unseasonable, save and except obedience, for it is always time to obey. These were his words:—"There is a time to speak, and a time to keep silence; but beyond these there is a time to act; and yet beyond them all there is a time to obey, always, and even unto death."

He would say, moreover, that in obedience he was content to know what, *quid*, without knowing the wherefore,—*propter quid*: for he was satisfied with the will

\* "Christ lost His life, rather than lose obedience."

† "God grant that I may become as a beast before Him; and I may be always with Him."



of his superior, without investigating whether the motive of the command were right or not. This is called by the saints, blind, or the highest degree of obedience.

Thus, when he felt a natural repugnance to the mortification of obedience, he would raise his eyes to heaven, and immediately put the command in execution, saying: *Propter verba labiorum tuorum ego custodivi vias duras.\**

By obedience he received sacred orders; by obedience he undertook the task of preaching; by obedience he entered the confessional; by obedience he was advanced to the episcopate,—in this way he hoped to be safely guided, for his maxim was, He has learnt how to do all things well who has well learnt how to obey. *Bene didicit omnia facere, qui bene didicit obedire.*

When absent from the community he wrote to his brother, F. Giovan Matteo, begging him in all simplicity to render obedience for him to St Philip in this form: "Kiss the feet of the father, licking the dust;" and desiring him to have his neck firmly pressed in token of the obedience he wished to render.

With the other fathers Juvenal was so cheerful and agreeable that they named him, "The delight of our house." Intercourse with him was a constant stimulant to charity; for he was ever ready to renounce his own opinion, and so meek that it seemed as if he knew not how to dispute with any one.

He was always ready and eager to fulfil the duties of the Congregation, so as to relieve his brethren, but was never himself burdensome to any one. Learning one day that his room might be more healthy for one of the other fathers than the one which he occupied, he instantly gave his own up to him.

\* "For the sake of the words of thy lips; I have kept hard ways."  
(Psalm xvi. 4.)

He charitably visited the sick members of the community, consoled them, and aided them by prayer, and by procuring for them the prayers and good works of others. And he would minister to them in the most repulsive services.

He rejoiced in the gain of others as though it were his own ; for he said, "Charity hath all things in common, and knoweth no emulation." And when another father was judged to preach much better than he did, he said to Giovan Matteo : "Humble thyself before God and rejoice with me in the gift of thy brother and colleague, and give thanks to God who is rich in gifts, and distributes them to whomsoever He will."

His cordiality was the same to all, without a shadow of partiality, loving all equally, without ever showing more inclination to one than to another : a quality most desirable in a community, and which renders its possessor most amiable.

St Francis of Sales said of him, that he was so utterly detached that neither in spiritual nor temporal things would he suffer the cold words mine or thine to be used ; but he considered all things as in Christ and for Christ.

In fact, he carried this so far that he measured the detachment of others by his own ; and when, in his charity, he wished to console or gratify some one without having the means of doing so, he with perfect simplicity gave away what belonged to others, and could not understand that this would not gratify the owner.

F. Agostino Manni, one of the first fathers of the Congregation, lent Juvenal two pictures of St Francis and St Clare. One day Juvenal received a visit from Frère Ange de Joyeuse, who had left a high station to become a Capuchin ; and, wishing to give him some small present,



with his usual generosity, he bestowed upon him these two little pictures.

A few days later, F. Manni came to ask for his pictures, and was simply told that they had been given to Padre Gioiosa. "By what authority did you give away what was not yours?" he asked. But Juvenal answered, "Pictures of St Francis and St Clare could not be better placed than in the hands of a Capuchin father; therefore in the hope that I might have them, I gave them to him. *Deo gratias.*" And nothing was left for F. Manni but to ratify the gift, smiling at the simplicity of the Servant of God.

Juvenal had in truth attained to that childlike frame of mind which our Saviour required from His disciples; and this to such an extent that "The holy simplicity of Juvenal" remained a proverbial tradition in the house.

This quality of the good father often afforded mirthful matter for recreation in the community. For instance, once at midnight he went round to awaken the fathers to come and look at an eclipse of the moon, and one of them, annoyed at finding he had been disturbed for no greater cause, said: "What care I for an eclipse?" Juvenal, full of wonder at such insensibility, as it appeared to him, retired, sighing, and exclaiming: "What! an eclipse is going on, and you do not care for it!"

As regards himself, Juvenal always chose the lowest place; he submitted to, and was guided by the opinion of those of least account in the house; he never spoke of himself save as the last of all, and he often exclaimed with tears that he was unworthy to consume the bread of the community.

His usual signature was—"Juvenalis Ancina, Congregationis Oratorii minimus atque indignus;" or sometimes simply, "Juvenal, a sinner." He ends a letter to St Philip thus:—

"I make humble obeisance to your reverence, begging your holy and ample benediction in the Lord, saluting with all the affection of my heart all the reverend fathers and brothers of the house, from the greatest to the least, who must be the under-cook, or the scullion in the kitchen, whose office would perchance be possibly more suitable to me than this more dignified one which I hold and exercise so unworthily, of preaching and hearing confessions;—which has made me grow grey before my time, a thing I could never have believed possible in my whole life; but experience is a great teacher. *Benedictus Deus.* Amen.—Your reverence's unworthy son in Christ, and useless servant. JUVENAL ANCINA."

He satisfied his humility by employing himself, as far as he was allowed, in the lowest and most abject offices in the house. He constantly offered to sweep out the rooms and make the beds of the other fathers, as though he were a servant; and would ask the cook to allow him to prepare the dinner and wash up the dishes and pans; and whilst so occupied, always begged to be reproved without hesitation, if he did not work properly.

He thought himself honoured by being employed in sweeping the church, polishing the pavement, cleaning the candlesticks, or preparing the altars.

He implored many to deign to correct his faults, and he not only thanked those who did so, but considered himself under a special obligation to them.

He often accused himself publicly of some fault, on his knees, in the Refectory, before all the community; and this he did with such compunction that many were moved to tears.

He was extremely severe with himself in every way, and abhorred all that could please the senses. He denied himself even so small a pleasure as smelling a flower.

He loved to mortify himself in eating, and it was his



custom to drink only once a day. Although to observe the Rule he always came morning and evening to the Refectory, he practised a rigorous abstinence, especially at supper, but contrived so to hide it as to avoid singularity.

He would choose coarse rather than delicate food, and he was never known to make a single complaint of the eatables, however unpalatable. He wished the rest of the community to practise similar mortification, and if he heard any murmuring he would say, playfully: "That is why water and salt are placed on the table: salt to season what is insipid, and water to dilute what is too salt."

Nothing ever crossed his lips between meal-times; for he knew how much stress was laid upon this by St Philip, who would say, that he who would not refrain from eating except at dinner and supper would never be holy.

He never slept in the day-time, and was content with three or four hours' sleep at night. His bed to all appearance was the same as those of the other fathers, but at night he would pull off the mattress and blankets, and sleep either on the palliasse or the boards, or else on the bare floor.

His dress was simple, but always clean and extremely neat, and usually consisted only of a cassock over his shirt, the latter being made of very coarse linen. He also often wore a hair shirt or girdle, and he used to take very frequent and severe disciplines, besides those prescribed three times a week by the Rule.

Juvenal lived twenty-four years in the Congregation, and in all that time he was never known to ask for anything for his own comfort or advantage, contenting himself in all things with what was provided by the

community, without making a single complaint. He never said, I should like this, or, I dislike that; but was guided entirely by the will of others. Thus, when travelling, if asked his opinion about an inn, &c., he always answered, "Whatever pleases my companion."

His room was scantily furnished, and breathed an odour of Christian poverty; and he kept therein a skull, with the following lines written under it:—

"O tu che guardi in sù  
Anch' io fui come sei tu,  
Tu sarai come son io  
Pensa a questo e va con Dio."\*

He was sparing of words and circumspect in manner; and those who were familiar with him testified that they had never heard him utter an idle word. He recommended the same carefulness to his brother, advising him to value highly every least atom of time, and wisely to fly from those who would make him lose any of it. He would call such persons leeches, for he thought the loss of time as serious as the loss of blood. He would say to him: *Abscondere cito, et procul aufuge: in monte saluum te fac: in superiora tecta ascendito: fuge dilecte mi: qui te quaerunt non inueniant.*†

His fondness for prayer made him a lover of solitude, and he lived retired and alone as far as his state permitted; for in his cell he could more freely raise his heart to God.

But to this tender love of his own room he joined

\* "O thou who lookest now on me,  
As thou art now, I once have been,  
As I am now thou soon wilt be.  
Think upon this and walk with God."

† "Hide thyself in haste and fly afar off: save thyself in the mountain. Go up on to the highest roofs: fly, O my beloved; let those who seek thee find thee not."

a perfect readiness to leave it at the call of charity or obedience; saying, "that he who knows how thus to leave God for God, carries paradise about with him."

By thus uniting the active with the contemplative life he promptly fulfilled all that his vocation required from him, whether it were hearing confessions, visiting the sick or imprisoned, instructing converted heretics or performing the offices of the Congregation; or else, what he loved above the rest, works of mercy to the poor.

He would say: "Although the peace and sweet repose of Mary be of greater perfection than the restless and troubled fatigues of Martha, yet it seems to me that that soul can enjoy great consolation, satisfaction, and content, which is indifferent whether God calls it either to the one or to the other,—either to the ease and repose of contemplation, or to the business and labour of action,—being wholly resigned to God, and neither desiring nor seeking anything but to please God its beloved Spouse, and to become in all things and everywhere ready and obedient even until death."



## CHAPTER VI.

### HIS ECCLESIASTICAL SPIRIT.

BLESSED Juvenal was a model of the ecclesiastical spirit ; for he was wholly devoted to the things of God.

To avoid everything that might distract him from his vocation he resolved never to enter the Pontifical Court or the palaces of the great ; and nothing short of obedience induced him to break this resolution.

In a letter to a Cardinal, after recounting the many benefits for which he was indebted to him, and could never be ungrateful, he goes on to say :—

“ As I live now, not by my own will but by that of others—namely, by the law of my superiors, who fear, I know not what, danger for me from the episcopate, I hardly dare behold the houses of the great, even from a distance, much less enter them. I therefore no longer consider it lawful for me to enjoy intercourse with Cardinals and Bishops, or, as formerly, to sit at their tables, or even to visit them of my own accord, unless I be by chance sent for, or desired to go there.”

For the same reason he broke off, when he entered the Congregation, all the correspondence he formerly carried on with his friends, saying that such things were trifles, useless compliments, and waste of time. It was enough to be friends in spirit. Silence was the safest friend, and, except in cases of extreme necessity or of obedience, he was resolved not to write to any one.

In a letter on business to his brother he says :—

“ I have no intercourse with any one, and keep retired in my own room most part of my time, except when I am sent to preach

to the nuns of S. Andrea, or S. Gaudioso. Yesterday, indeed, I went up the hill, but rather for the necessity of recreation and of getting the air, than for pleasure. As to writing letters, the most of them I leave unanswered, and those that I do write, I do by force, dragged to it by the hair of my head, as it were, rather than from choice, when it is a matter of justice, or charity, or some great necessity in which I find myself; and that is a greater mortification to me than you would perhaps imagine."

And again :—

"Think not that I lose time in paying visits, except most rarely, and that to the houses of the sick, or the most intimate friends of the Congregation for matters of necessity, or cases of urgent charity. *Mi magis cella placet.* I have already given instruction as to my letters. I do not expect any more letters from Cardinals; but if any do come, take them straight to the Father, that he may open them with his own hands, and see what they contain, what sort of affairs they write to me about, and what answer should be given."

He never undertook any secular occupation, having no interest in other than ecclesiastical things.

And he wrote to his brother :—

"*De negotiis domesticis nihil. Negotiis Ecclesiasticis præmor undique, ac pene opprimor.*"

He loved sacred studies, seeking therein solely his spiritual profit, which he would say should be the only object of all the members of the Congregation in their study.

Amid the subtleties of the schools he never forgot to insinuate devotion, and he taught his disciples what he had learned from St Philip, that the study of Theology is the ladder of contemplation. He reminded the novices that sacred Theology should lead to tears rather than to pride, *non facit discipulum jactantem sed lachrymantem* : and that "Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins." And he would put before them the example of a holy Franciscan who before study would



say to God : "*Tantum da diligere, quantum das cognoscere : nec da amplius cognoscere quam diligere ; quia nolo te cognoscere, nisi ut te diligam.*"\*

He had been four years in the Oratory, and had preached for three years as a deacon, when St Philip bade him ascend to the priesthood. As far as was possible to him, Blessed Juvenal refused to accept this dignity, which is sublime and terrible even in the eyes of the Angels of Paradise. But when the Saint laid his commands upon him, his spirit of obedience forced him to submit.

He then gave his whole thoughts to making a worthy preparation and filling himself with the best preparation of all—namely, devotion and humility.

After receiving the priesthood, he deemed himself bound to rise to a higher degree of virtue and perfection ; and he spent still more time in solitude and prayer, as a preparation for Mass. He made himself familiar with the Treatise of St John Chrysostom *De Sacerdotio*, the Letter of St Jerome *Ad Nepotianum*, and the Epistle 202 of St Ivo, in order to conceive a true idea of the sublimity of the priesthood ; and, deeming himself utterly unworthy of it, he would exclaim : "Woe, woe is me, who falsely bear the name of priest."

He confessed every day before celebrating, and he said Mass daily with the greatest gravity and attention, most carefully pronouncing the words, and observing every rubric.

During the holy sacrifice he showed signs of great spiritual joy, and was often bathed in tears ; and, absorbed in the contemplation of the divine mystery, his countenance assumed a majestic and angelic appearance, which filled those present with reverence and devotion,

\* "Grant me love equal to the knowledge Thou bestowest : nor let my knowledge exceed my love ; for I wish not to know Thee save it be to love Thee."

and caused him to be compared to St Basil, St Ambrose, or St Charles Borromeo.

He so delighted in serving Mass, that, not content with the one Mass it is the custom of Oratorian fathers to serve every day, he would serve many more, and usually the first that was said in the church.

He observed every year with great devotion the anniversary of his first Mass; and kept in his Breviary a paper containing these words:—"Note.—The festival of Saints Primus and Felician in the year 1582 was Ember Saturday after Pentecost, on which most holy day Juvenal was ordained priest, and Giovan Matteo deacon, in St John Lateran. Thanks be to God and to the Most Blessed Virgin."

He prepared himself with great care for taking part in the sacred functions. If he had to sing Vespers, before he would come into the presence of the Blessed Sacrament, he first washed his feet, changed his shirt, and cleansed his whole person, and he even placed something aromatic in his mouth to clear his voice and sweeten his breath.

He used the greatest solemnity and exactness in the functions of the Church, never turning his eyes to right or left; and he wished all to do the like: for he thought the smallest action in the service of God of the highest importance. And he considered any little negligence so serious that once when he was singing Vespers, and the acolyte by an oversight presented him with a thurible in which the charcoal was nearly extinguished, he cast a severe glance upon the novice, whom he considered, as well as himself, guilty before God of a great fault; and after Vespers were over, he deeply lamented that such an insult should have been offered to the Divine Majesty, saying that in his opinion the galleys would not be a sufficient punishment for such an irreverence.

Although this extreme care and attention might seem to



some exaggerated, his great fervour inspired devotion in all who witnessed it.

He greatly loved ecclesiastical music, but he wished it to be performed with the gravity and decorum due to the House of God, without any admixture of the profane or theatrical. And he noted with his own hand those sacred canons which condemn and exclude from the church all vanity in singing.

He wished Vespers to be sung with the best music, or, if that were not attainable, with Gregorian chanting faultlessly executed; and he was careful to intone in a loud voice so that all might hear.

He could not suffer any noise being made in Church which could interfere with devotion; once when he heard a child crying he sent it some sweets, for he always carried some about him to distribute to poor boys. If he saw anyone irreverent in Church he severely reproved them and drove them out, saying: "Away! away from thence; approach not the altar;" and he was always instantly obeyed, so greatly was he respected.

He said Office with the greatest attention and fervour, generally standing, and bareheaded, whatever the heat, cold, or discomfort of the weather might be. He was most exact in reciting each Hour at its appointed time, if possible, and if during their recital he received some inspiration or internal light, he would pause in order to give it free scope—and then continue. If he said Office with others he was careful that they also should read and express each word rightly; and if they committed an error, he instantly corrected them, no matter how high their station.

He required the same extreme care in the reading at table; and great and continual were the tortures he inflicted at recreation on the poor novices with regard to this subject; much to the diversion of the Fathers. He insisted on the accurate rendering of the long or short syllables, with the



proper accents, pauses, and stops, and also on the minutest delicacy of pronunciation.

He declared, for instance, that some of the young ones clipped their R's, or others hissed the S; and to secure their correction he would note down their errors on a paper and give it to them, and sometimes even inflict a penance, or beg the Novice-Master to increase his vigilance; so important did even minute things seem to him in the pursuit of perfection. In this he resembled St Peter Damian, who said: "Let the reader at table weigh with careful consideration how distinctly, how clearly, in fine, how intelligibly he ought to read, inasmuch as he, together with the corporal refection, deals out food to souls."

\* Opusc. 13, c. 18.

## CHAPTER VII.

### PRAYER.

THE three great works which St Philip chose for the Congregation of the Oratory were, prayer, as its name implies, preaching, and administering the Sacraments. The next three chapters will show how in all these three things the Blessed Juvenal was a true and faithful son of his holy father.

Prayer was the principal ladder by which Juvenal climbed the heights of perfection, for he was above all a man of prayer, and spent much time in this holy exercise, beyond that prescribed by the Rule.

When alone in his room he was often heard to hold long conversations with some one, the voices being distinctly heard outside, but if forced to say with whom he had been speaking, he would simply point to the Crucifix and the Madonna. *Hinc pastus a vulnere, hinc lactatus ab ubere.* And when the fathers entered his room he was never found sitting down or resting, but always on his knees in an attitude of adoration, and it was necessary to call him three or four times before he could be detached from contemplation.

He rose very early in the morning to gain time for prayer ; and he wrote to his brother from Naples :—

“ In these wintry days and northerly winds, try sleeping in your clothes, and stockings and slippers, or shoes—having first cleaned them carefully. I find it an admirable plan, and therefore in the morning I have no reluctance or difficulty in rising before the light.”

He would rise also in the middle of the night to pray without interruption, and he spent so many hours watching

in prayer that he became subject to fainting fits, which obliged the Superior to moderate his fervour.

Before saying Mass he always meditated for a long time upon some point of the Passion of Christ.

He could hardly even look upon a crucifix, or speak of the sufferings of our Blessed Lord without tears; he was never tired of contemplating them, or speaking of them, either in public or private, and he seldom preached without mentioning them. He wished to have them ever present before him; and he envied that holy man whose thoughts were never severed from the Crucifix.

"Oh, who will grant me," he would say, "the spirit of that great Servant of God, the Abbot Stephen, who confessed that he saw naught else ever before him, night or day, but Christ hanging on the Cross."

It seems that our Lord wished to reward his love for His Passion by granting him some slight share in His sufferings, for Juvenal sometimes felt spasms of pain in his hands in the spot where our Saviour bore His sacred wounds.

Death was another subject of his frequent meditation, and he often repeated: *Optime si cupias vivere, disce mori*—"Wouldst thou live well? Learn how to die." He always carried about with him a book entitled "The Mirror of Death," on the frontispiece of which he had written in capital letters, *Veni mecum*, and at the end, *Ne discedas a me*. He said there was no more profitable school for the soul than the thought of death, and he wrote in a letter to Cardinal Antoniano:—

"To me certainly nothing is sweeter, pleasanter, or more desirable than to meditate often on death."

Every morning at Mass he recommended to God those in their agony; and he advised devout people to help these poor souls, although absent from them, by reciting the

prayers of the Church for them in the plural :—*Proficiscimini animæ Christianæ*—"Go forth, Christian souls," &c.

And whenever he heard that anyone had passed to the other world he always recited a Nocturn of the Office for the Dead, even if he knew them not.

Three times every day he made special thanksgiving to God under the three titles of Creator, Redeemer, and Rewarder, *Factori suo, Redemptori suo, Remuneratori suo*—a devotion taught by St Bernard.

He never undertook any affair without first having recourse to prayer. He would say : "Well, let us pray a little and then we will decide."

Although it was his usual custom to spend so much time in prayer, he increased it very much in any grave necessity of the Church, and redoubled his fervour also—indeed, at such times he could not restrain his tears, wherever he might be.

And when the Chair of Peter was vacant, he prayed fervently and made others beseech the Spirit of the Lord to elect a worthy successor.

When not actually engaged in prayer his recollection and sense of the Presence of God was unbroken.

He was so absorbed in God that once when out walking he was quite unconscious that his cloak had fallen off, until the lay-brother with him missed it, and found it lying on the road some way behind.

So holy a soul could not be without that distinguishing characteristic of all God's saints—an ardent and tender devotion to the Blessed Virgin.

From his earliest years he had a filial love for the Mother of God. At Turin he joined the Confraternity of the Santissima Annunziata and that of Mount Carmel, and at Rome he entered, as we have seen, into the House of the Blessed Virgin, titular of the Church and Protector of the



Institute of the Oratory, which St Philip declared had been designed and willed and founded by her.

And in order to take part in the worship our Blessed Lady receives from all her clients, he carefully sought out prints of all the most celebrated images of Mary in various parts of the world, and kept them in his room.

His heart was melted at the sole recollection of her name, and when he uttered it he would lick his lips, as though sensibly sucking the sweetness of it. He would say, "Pray earnestly to the Blessed Virgin to make me serve her well, or die soon." And he wrote to F. Severano :—

"In charity pray often for me to the most holy Madonna whom it is impossible for me to forget day or night."

Or he would say :

"Contempla notte e giorno anima mia  
Lo splendor di Maria."

He advised others to have recourse to her with confidence in their necessities, and to one of the fathers who was seriously ill he prescribed this remedy : Above all have faith and great trust in the Madonna Santissima. *Teneas eam, nec dimittas, donec benedixerit nobis.\**

He made several pilgrimages in her honour, amongst others one to Monte Vergine, where, after having watched and prayed before her sacred image all night long he merited to see a vision of his holy Father St Philip, who caressed and consoled him.

On a visit which he paid to another of her sanctuaries at Vico near Mondovì, he believed he owed his safety to her protection, for the ceiling of the room where he had slept fell down just after he had left it.

He was full of devotion to all the Saints of God. He never passed a Madonna or image of a saint in the streets without

\* "Hold her, let her not go, until she bless us."



uncovering his head ; and would often stop to recite the Antiphon, Verse, Response, and Prayer of their Office.

He daily and constantly while in Rome visited the Basilica of St Peter, and with great faith had recourse to his sacred tomb in his needs ; he would even remain there in prayer for a whole day ; and when absent from Rome he begged his brother to visit it in his name.

He paid the greatest veneration to the Relics of the Saints, and wished them to be kept with decorum and splendour ; and out of his small means he often contributed to the adornment of the shrines of the saints. He also composed a treatise on the reverence due to Relics, culled from the various works of the Fathers.

When certain grains which had touched the relics of the holy Martyrs Papias and Maurus, Patrons of his Congregation, were given to him, he received them prostrated upon the ground to shew his reverence.

If he carried a Relic of some saint to the sick, he desired that candles should be lighted in the house and the inmates should be on their knees. He knelt also himself and recited Hymn, Antiphon, and proper Prayer of the saint, and excited the faith and devotion of the sick man, to his great profit, corporal and spiritual.

It is easy, however, to give a dry catalogue of his hours of prayer, his love for the saints, or his practices of devotion ; but it is not easy to describe the union of his soul with God which resulted from them.

His was truly an angelic life ; for, as the Angels when they come down to earth to execute the commands of God are ever rapturously gazing on the Beatific Vision, so Blessed Juvenal, although constantly engaged in works of charity, was ever in heart absorbed in the Object of his love ; for we learn from the Process that his whole life was one continual prayer. *Tota vita ejus fuit continua oratio.*

## CHAPTER VIII.

### THE WORD OF GOD.

WHEN St Philip assigned the daily Word of God to his Congregation as one of its principal functions, he directed that the manner of delivering it should be perfectly simple and familiar, excluding all pomp and ornaments of speech which might attract applause ; and, also, that it should be full of spirituality, so as to feed the souls of the audience.

Blessed Juvenal was always most careful in following these injunctions, and became greatly distinguished in this exercise.

Having accepted the office contrary to his own purpose and inclination, solely out of obedience to St Philip who enjoined it, he recognised therein the will of God, and took the greatest pains to succeed. He placed before himself as his sole object the fruit to be produced in his hearers ; he would write at the top of his sermons : *Iste omnis fructus ut auferatur peccatum.*\* And he invoked the assistance of the Holy Spirit, saying : "*Utinam flet spiritus Domini, et fluant aquae, fluant oculi peccatorum.*" †

He made a double preparation for his sermons—namely, prayer and spiritual reading. In prayer before the crucifix he matured what he proposed saying to the people ; and to this he attributed the success of his sermons, a success which he could not deny.

\* "This is all the fruit, that sin should be taken away."

† "May the Spirit of the Lord blow, and waters flow, flow from the eyes of sinners."



To give one instance only.—He was about to preach one day before Clement VIII., but was thrown into great distress by forgetting to take with him the paper upon which he had written down the notes of his sermon. He spent the time remaining to him in prayer, and the sermon was a most successful one.

This he declared had happened because "God wished to abase the crest of this cock, the horns of this buffalo, the pride of this serpent, to humble the arrogance of this lion, the bellowing of this bull, the vanity of this peacock in looking at and admiring itself, and to indicate that I ought to preach only what pleased Him, and not what pleased myself." And he added: "Well was it for me that I had spent an hour before St Peter, or it would have been all over with me. I palpably experienced the fruit of prayer." And he said that he related this occurrence for the benefit of our Fathers in the Congregation, that they might learn at his expense to put their trust in God and not in man. *Spem suam ponere in Domino et non in homine.*

For the second preparation—namely, spiritual reading—he insisted upon the study of the Fathers and the Holy Scriptures; which formed the basis of all his sermons. He was so deeply impressed with the importance of this, that he could hardly brook that the minister of the Word of God should undertake any other study; for he abhorred introducing profane matters. And to one of the community who was studying the Greek language with overmuch assiduity, he said with some warmth: "Oh God! souls are pouring in troops into hell, and there thou stayest all day long with thy epsilon iota."

The object he sought in these studies was rather love than knowledge. He would say: "Oh! who will give me together with light that fire of which Luke speaks: Was not our heart burning within us, whilst He spoke in the

way? according to the example of Blessed Thomas, praying and fasting; and Antony seeking from the scriptures not knowledge but compunction, for what in fine is light without warmth? *Quid tandem lumen sine calore?*"

The discourses of Juvenal were remarkable for their Christian liberty. His usual subject was the hideousness of sin; and his forcible words efficaciously engendered a horror of it. His rebukes were "as of one having power."

He had a special gift for inspiring others with the fear of death. He would say, alluding to a mortal sickness he had had: "Mark: you listen now to a man from the other world; who has looked death in the face. Make haste to do good, while you have health, for 'There is no one in death who is mindful of thee.'" For he rarely finished a sermon without touching the hearts of his hearers by a reminder of the last things which moved them to tears while he mingled his own tears with theirs.

Nevertheless if the bell giving notice that he was to leave off sounded even in the very midst of his fervour, he would cease instantly, obeying with such promptitude that he let the very word he was uttering expire on his lips.

He was quite indefatigable in this holy ministry, usually preaching at the least four sermons a week, and being ever ready to supply for others. Once when the Congregation had some difficulty in providing the usual number of four sermons every day, Tarugi said: "There is only my Juvenal who in himself is able to satisfy all Rome."

God so blessed the sermons of this his servant that, simple as they were, they brought forth copious daily fruit in the souls of their hearers, who were aroused by the fire of his words, and changed their lives, increased in virtue, abandoned the world, and often chose a religious state.

St Francis of Sales says that he knew a Barnabite religious who blessed the day on which he first saw



Juvenal, for it was to him that he owed his vocation and his progress in virtue.

The following is the account given by the saint:—  
“There died a few days ago in this City of Anneçy a Father of the Congregation of the Clerks Regular of St Paul, a most exemplary religious, Don Guglielmo Cramoysi, a Parisian. I once happened to mention to him the name of our Monsignor Ancina; he lighted up with sudden joy and exclaimed: ‘Oh how dear to me and how precious ought the memory of that Prelate to be, for he as it were generated me a second time in Christ!’

“And seeing that I wished to hear more, he continued thus:—

“‘I was twenty-four years old, and, although I had felt many inspirations by which divine providence called me to the religious life, yet through weakness I was so overcome by contrary temptations that I was on the point of embracing the marriage state. But by the mercy of God I entered one day the Oratory of the Vallicella, where I heard by chance a sermon of Father Juvenal Ancina. He began by treating of the weakness and instability of human nature; and of the generosity with which we ought to put in effect divine inspirations. This he expounded with such learning and force that it seemed to me as though he were probing my very inmost heart and ridding it of the pitiful sloth which overlaid it; and at last raising his voice like a trumpet, he constrained me to give myself up as vanquished. As soon as the sermon was over, all full of doubts as I was, I sought him out in a corner of the Oratory whither he had withdrawn to pray, thanking God, as I fancied, for the success of his discourse, and in few words I exposed what was passing in my mind. To which he answered: “This matter requires to be treated with more care than we can bestow upon it at

this late hour; therefore if you will come back to me to-morrow, we will discuss it at leisure. In the meantime do you pray God to give you light, for that is what you most need."

"I returned the following day and laid bare before him all that I had been revolving in my mind with regard to my vocation. And I urged in particular that I could not resolve to become a religious on account of my weak and delicate constitution. Having heard all with great attention he answered thus:—"It is for this reason that divine providence has so disposed that there should be in the Church divers religious orders, to the end that those who feel unequal to an austere life, may enter where the rule is more light and gentle. Amongst the latter there is the Congregation of the Clerks Regular of St Paul, where religious perfection is faithfully practised, whilst on the other hand it is so little burdened with bodily austerities that the Rule can be observed by almost any one. Go yourself to the college of those Fathers, and see if it is not so." And he gave himself no peace until he saw me admitted into that community.' . . . And we know that the same thing took place in the case of many others." So far St Francis.

One day when Juvenal was preaching with great fervour, there entered into the church a soldier, who, in revenge for injuries received, had inwardly vowed to slay his enemy without fail. But beginning to listen to the sermon, behold! he heard Juvenal with much zeal declaim against and threaten the vindictive; and touched at heart, he saw the enormity of his sin, and bursting into tears he prostrated himself at his feet and with true repentance renounced his hatred and his evil life: and from that time forward he blessed the day that had brought him so great gain.



Almighty God moreover deigned to show by visible sign that He was pleased with the labours of His faithful minister. On the day when the first stone of the new church of the fathers of the Oratory in Naples was laid, the Servant of God was preaching out of doors. There was an immense crowd of people, but as it began to rain, they were taking their departure; Juvenal said to them, "Stay here, for it will not rain." But the rain increased, and so did the tumult of the people; he therefore repeated: "Stay here, I assure you it will not rain, because we are preaching about the Blessed Virgin." O wonderful to relate! at these words the shower entirely ceased; and the audience, trusting fully to his word, remained to hear the sermon in peace; and when it was over, as soon as there had been time to take in the very rich vestments that had been used in the ceremony, the storm burst again with great violence: and all attributed its delay to the merits of Juvenal.

Juvenal was once preaching when Colonel Antonio Bellalbero thoughtlessly entered the church. He had not been to confession for a long time, and was still putting off this means of salvation. He stayed to hear the sermon, and to his surprise he heard these very words: "There are some who cannot make up their minds to confess their sins." . . . And continuing to enlarge on this subject, Juvenal drew, so it seemed to Colonel Antonio, a vivid picture of his own soul. The grace of God touched his heart, and the next day he went to confession to the Servant of God; and was received by him with such great charity that he placed himself entirely under his direction, and, making each day more progress in virtue, he finally entered the Oratory of Naples, where he spent a life of great edification.

Domenico Pace da Maratea, a Doctor of Laws, was agitated and distressed by many great temptations. He

entered the church of the fathers of the Oratory at Naples when Juvenal was preaching, and, to avoid being seen, he hid himself behind the pillar in front of which the pulpit was placed ; but Juvenal abruptly interrupted the thread of his discourse, and, turning towards the people, said : " Have the charity to pray for a soul which is in great need of it ;" then, turning towards the most holy Sacrament, he continued : " O Lord ! no dignities do I crave, naught else do I ask from Thee but that Thou wouldst in mercy give me that soul."

He then continued his exposition of the twenty-third psalm, " Who shall ascend into the mountain of the Lord, or who shall stand in His holy place." But when he came to the words, " Who hath not taken his soul in vain," he again broke off, and said : " The fancies of that soul are all chimeras ; he is the rather in need of the medicaments of Hippocrates or Galen ; and he stands behind one of these pillars."

The heart of Domenico was touched at being thus openly spoken of, although none but himself knew to whom the words were addressed ; and the next morning he returned to the church. While hesitating as to whether he should enter, he felt himself, as it were, pushed in, and the first person he met within was Juvenal himself, who seemed to be waiting for him at the door. He threw himself on his knees before him, and Juvenal raised him up, and took hold of his hair, when suddenly the good man felt his distress alleviated. Juvenal said : " If thou hadst come sooner, thou wouldst have been sooner healed." Then taking holy water, he twice sprinkled his ears, repeating : "*Auditui meo dabis gaudium et lætitiā, et exultabunt ossa humiliata.*"\* And in that moment Domenico felt

\* " To my hearing thou shalt give joy and gladness, and the bones that have been humbled shall rejoice."



still more relieved and enlightened. He afterwards made his confession, during which Juvenal read all the secrets of his heart, and fully consoled him, thus delivering him from no small danger to his salvation.

In fact, so many and so great were the conversions wrought by the sermons of Blessed Juvenal, that distinguished men did not hesitate to apply to him the epithet bestowed by Christ upon the two apostles, James and John, of *Tonitruī filius*.<sup>\*</sup> But at the sight of this copious harvest, Juvenal praised God, saying : "*Non nobis, Domine, non nobis, sed nomini tuo da gloriam.*"

<sup>\*</sup> "Son of thunder."

## CHAPTER IX.

### ADMINISTRATION OF THE SACRAMENTS.

HEARING confessions, which is one of the primary exercises of the Congregation, afforded to Juvenal another field in which to cultivate and increase virtue both in himself and others. He never would consent to undertake the responsibility of this office until it was laid upon him by obedience. He was at Naples when it was sought to induce him to do so ; and, St Philip being at first Superior both of the Roman and Neapolitan Houses, he wrote to his brother at Rome, saying :

“ They want to make me a Confessor. Ask the Father what he thinks, what he commands, that I may know what I ought to do. What to say, I know not : if the Father orders it, and will let me know his wishes, let him command what he chooses, I will not oppose it.”

The answer of St Philip being that Juvenal should apply himself to that ministry, he bent his shoulder to the burden without a murmur. He described his feelings on the matter to the Abate Maffa, another of St Philip’s disciples, as follows :—

“ The ox is yoked to the plough against its will ; like those two kine of the Philistines ‘ who took the straight way that leadeth to Bethsames and they went along the way, lowing as they went.’ ”

And to his brother, he said :—

“ Holy obedience leads me to the confessional, but obedience is better than sacrifices.”

Having accepted the burden, he placed his whole trust in God and devoted himself to that work of charity with

constancy and great assiduity. He was generally the first to enter the confessional, and the last to leave it ; it seemed as if he did not feel or did not heed the weariness of it,—or rather, that he found it a recreation. And when the hour of dinner came, either he did not notice it, or, *aliud cibum habens manducare*, he had to be called away, that he might partake of the necessary nourishment. St Philip was even obliged to restrain his fervour, and wrote to tell him to moderate his labours, which were beyond his strength, as the event proved ; for from over-fatigue he contracted a dangerous infirmity, which, however, he bore with great patience and fortitude.

By his affability he drew his penitents to love virtue and frequent the sacraments ; and by his gentleness and dexterity he set in order the consciences of many whose case seemed almost desperate.

He showed his penitents a truly paternal charity, he pitied them, he forewarned them against temptations, he encouraged and enlightened them, he accommodated himself to their weaknesses ; he smoothed away their difficulties, he made himself all things to all men.

He was most anxious that his penitents should live detached from worldly vanities, and should sincerely despise both themselves and the world. He wished them frequently to remember death ; and he recommended them, when they went to bed, to cross their hands on their breasts, to shut their eyes, as if they were on their bier, and thus meditate vividly upon death, and upon what would become of them in that supreme moment : for he said this was a most powerful means of entering into oneself and avoiding sin.

Once when he went into a church at Naples where a vault was open, exposing to view the corpses within, and whence a horrible stench arose, he went up to it, and placing his head within the tomb, and making all



who accompanied him do the same, he remained thus for some space of time; uttering various sentences about death, in order to bring forcibly before himself and others that terrible object.

He often exhorted his penitents to devote themselves to the practice of mortification, and especially recommended fasting and the use of the discipline; and the sight of his holy and mortified life drew many to the practice of penance, wearing hair-shirts, &c.

Patience was one of his favourite virtues; he constantly recommended it; and would say, both to himself and others: "If you will not have patience, go out of this world."

His compendium of perfection was—

"To do good and to suffer ill,  
To persevere unto the end,  
This is the life of a true Christian." \*

He put in practice his own teaching, for one day when a young heretic whom he had converted and greatly benefited became ungrateful and loaded him with insults; Blessed Juvenal bore it all with great patience and without a word: and only said afterwards, shrugging his shoulders: "My sins are the cause why what I have done for this young man has not benefited his soul."

He prized tribulation most highly as a certain sign of predestination, and often recommended himself to the prayers of those in affliction, for he said these were the most beloved by God.

He once asked the prayers of one of his poor penitents, and she replied: "Oh! Father, you should ask the prayers of sister Ursula" (who was a holy nun); but Juvenal said: "You go and pray for me, for you are poor and in trouble; sister Ursula goes to dinner at the sound of a bell."

"Far bene e patir male, Fin' al fin perseverare, Quest' è la vita d' un vero Cristiano."



His chief care was bestowed upon the young. He studied the character of each. He won their hearts by all manner of kindness and condescension, in order that he might draw them away from the theatres and the taverns, from undue care for dress, and might attract them, not without some little bribes, to cultivate virtue, to tend the sick, and to strive after perfection.

When he met them in the streets he would say: "Be careful to do good, now that you are in health; for there is no one in death who is mindful of God; and who shall confess to Him in hell? Whilst thou art alive and in health, thou shalt give thanks to the Lord." He persuaded them to frequent the sacraments, to fly from dangerous occasions, to increase day by day in virtue. If they changed their abode, he wrote them letters full of good advice, and he had some little spiritual books printed on purpose for their use.

As a good disciple of St Philip, having first gained and attracted them, he exercised them in virtue, guiding each as far as he was capable along the road of mortification. If some wore tufts of hair over their foreheads he would lay hold of them and bow their heads down to kiss the ground; and then of their own accord they would renounce such little vanities;—or he would pull a pair of scissors out of his pocket and cut their hair in public: and thus with mortifications suitable to their age would help their progress. He took them to visit the hospitals; more especially at the times of carnival or other seasons of dissipation, when he would lead them to San Giacomo degl' Incurabili, and there make them sing hymns, and pray for the masqueraders and for those engaged in similar perilous follies, exhorting the brothers of the Oratory and other pious persons to unite with them in prayer.

He treated his female penitents with holy severity, keep-

ing a virginal custody over his senses, and, if he went to confess any of them that were sick, he never allowed their attendants to go further away than was necessary for the secrecy of the confessional ; and when some one observed : " Such caution is not necessary for your reverence, for we all know who you are ; " he replied : " But I am a man, and subject to sin like the rest."

He once found a sick person, the wife of Domenico Pace, whom he was sent for to visit, alone, without her husband or mother, or other steady person, so he refused absolutely to enter the room ; as he considered in that case the purity of a priest was not sufficiently guarded : but he gave her his blessing from afar, saying : " Be of good heart, for I will pray to the Blessed Virgin for you ; " and God showed by the event how pleasing to him was this circumspection, for from that moment the sick woman began to revive, and before many days were over, she was quite well. This was considered a supernatural grace granted by God through the merits of His servant.

The charity of Juvenal towards his penitents shone forth during their illnesses, for he visited them at all hours of the day or night ; he consoled them, he prayed for them and procured for them the prayers of others. He assisted them in their agony, without thought of sparing himself, insomuch that he once said to one of them : " My son, my life is divided between visiting the poor sick, the prisoners, and the dying."

The charity of the Servant of God was no less displayed in the relief of their temporal necessities. He considered himself involved in their calamities, he gave them alms, and as far as possible he remedied their miseries. He even provided for the maintenance of whole families of his penitents, and the more wretched they were, the greater the affection with which he treated them.



In Naples he had for a penitent a miserable old woman, very lame, who was called Nardella. He took as much care of her as a father would of a young daughter, providing her not only with necessaries but with delicacies, for he would carry her not only food and clothing, but flowers, sweets, oranges, and other little presents. However inconvenient or inconsiderate might be the hour in which she called for him, he went down instantly to the confessional for her, and never wearied of this charity for many long years; and moreover, as soon as he had heard her confession, he went himself to the sacristy to see that his poor Nardella received Holy Communion without delay; and if people sometimes asked why he bestowed such pains on a wretched lame old woman, he answered: "I esteem this poor, worn-out, lame old woman more than I esteem the vice-queen and all the princesses of Naples." Another time, when some one expressed surprise at the tender care he bestowed upon such dirty and loathsome creatures, he said: "I imagine that in their persons I am serving Christ and His most Holy Mother: mindful of the sentence in the Gospel, 'As long as you did it to one of these My least brethren, you did it to Me.'" He was most careful, however, not to allow the relief he bestowed upon his penitents to interfere in any way with their confessions. Hence he very rarely gave any alms from the confessional, and he watched most jealously, lest the desire of gain should mingle with their spiritual direction.

In hearing confessions, Juvenal was favoured by God with many graces and lights on behalf of his penitents. The hidden sorrows and thoughts of men, which were known to God alone, were revealed to him; hence with a few words he could refresh fainting souls, or those who were sorely vexed by the evil spirit; while to many he laid bare hidden sins, or recalled to memory those long forgotten.

The mere placing of his hand upon their heads would often free them from the temptations by which they were tormented.

He was once assisting a penitent in his agony, who showed obvious signs of being a prey to temptations and distress, to the horror of those around. He helped him in that perilous state, chiefly by invoking the Blessed Virgin, and every time that he dipped his hand in holy water, and placed it upon the head of the poor man, his contortions ceased, and by the repeated contact of his hand the dying man at length regained tranquillity, and happily expired in perfect peace.

When Doctor Pace was once confessing to Father Juvenal, before he finished his confession, the Father said to him, "Is there anything else?" He said, "No, father." Juvenal continued: "Go to Santa Maria del Principio (which was a chapel in the cathedral at Naples). There you will remember what it is that you have forgotten." Domenico had hardly knelt down in that chapel before he remembered a sin; he returned to Juvenal, saying, "Father, this is the sin that I have recollected." And Juvenal then replied: "You see there was something."

A Franciscan religious, a man of great spirituality, also testified that in his youth he had Juvenal for his confessor, and that he invariably penetrated to the very depths of his heart. On one occasion, having committed some youthful theft at his own home, he found himself instantly forestalled and discovered by Juvenal, who, when he entered the confessional, thus accosted him: "My son, hast thou stolen anything?"

Others also have deposed to the same effect.

There were some, however, whom this holy man would not receive as penitents. And these were afterwards shown to have been secretly harbouring heresy in their hearts, or



whose holiness was fictitious. And a friend once begged him to give shelter for a night to a priest in distress, whom the Servant of God did not know, and whose name he had never heard ; but he replied : " My son, I cannot do so, it would give scandal for me to harbour him ; that priest is flying for his life, on account of a grave sin which he has committed." And this proved to have been the case.

In the last five chapters a very brief and necessarily incomplete description has been given of the life of Juvenal in the Oratory, his fidelity to its spirit, and his faithful practice of its three principal works. What that fidelity leads to, one single fact will suffice to reveal.

When the youthful St Francis of Sales took up his abode in Rome for a short time, there were many holy souls there who were shedding lustre, not only on that city, but upon the whole world, and for some of these the honours of canonization were in reserve ; yet, he himself assures us that among all those whom he saw or met with there were none whose sanctity seemed to him so conspicuous as that of the great Servant of God, Juvenal Ancina.

## CHAPTER X.

### HIS LIKENESS TO ST PHILIP.

A GOOD son is the image of his father. He not only obeys his commands, but he acts on his principles, he treads in his footsteps, he imitates his gait, and even outwardly resembles him.

The Blessed Juvenal was a true son of St Philip, not only by his careful and punctual fulfilment of his rule down to its smallest details, by his faithful carrying out of the works of the Institute, but he also reproduced some of St Philip's most striking characteristics.

Cardinal Capececiattro, speaking of the four chief founders of the Oratory at Naples, Tarugi, Borla, Talpa, and Ancina, says:—"They are men whose memory is in benediction, and their names never to be mentioned without honour. They are four comely sons of a great saint, and on each of them is stamped the living, speaking, likeness of their father. The three first, indeed, reflect some aspects of the image of St Philip rather than others, the fourth gives it back to us whole and entire."\*

As the hand of Philip healed all evils, both of body and soul, so the hand of Juvenal cured the sick and drove away temptation. And not only his hand, but the very sound of his voice possessed the same power.

When Dr Pace was suffering severe pain for which all remedies had proved fruitless, Juvenal went to visit him, but was stopped by meeting some one on the stairs, to whom he spoke. The patient heard his voice, and at the

\* "Life of St Philip," vol. ii. p. 136.

sound of it his pains left him. Almost beside himself with the sudden cure, he implored the saint to pray that he might not become a cripple, as had been feared ; but Blessed Juvenal made the sign of the cross over him, saying : " So be it, in the name of God." And he was delivered from the impending danger.

The heart of St Philip burned with the fire of the Holy Ghost ; so the body of Blessed Juvenal gave forth a palpable material heat caused by his ardent love of God : and this heat, being supernatural in its origin, was also spiritual in its effects.

The General of a certain religious order gave the following account :—

" I once visited the Servant of God at Saluzzo, to seek his counsel while suffering from a vehement temptation to return to the world. I knelt to ask his blessing ; and begged his prayers. Mgr. Ancina immediately began to pray, and, bidding me kneel down, recited some prayers while holding his hands extended over my head, but not touching it. I then felt an extreme heat in my head, as though those sacred hands had been the rays of the sun, and my soul was filled with consolation and enabled to overcome the temptation."

Giovanni Vittorio de Rossi testified that in merely reading the writings of Juvenal he felt supernaturally enlightened and inflamed with the love of God and the desire of virtue ; and Cardinals Tarugi, Federigo Borromeo, and others too numerous to mention, declared the same.

St Francis of Sales, whose own burning charity illustrated and enkindled his age, also says of Juvenal : " As far as concerns myself, I candidly confess that many times, by the simple perusal of his letters, with which, from the love he bore me, he often favoured me, I felt inflamed with the love of every Christian virtue."



This fire of the love of God burnt so fiercely in the heart of Juvenal that it seemed his only object in life. He had no other desire but Christ crucified. All else was weariness to him. The desire of Heaven was ever in his heart, and the delights of Paradise his favourite topic of conversation.

He would say : " So wearied am I with this life that I already long to die. Woe is me, that my sojourning is prolonged ! When shall I come and appear before the face of God ? I desire to be dissolved and to be with Christ." And he would amplify these words of the apostle by saying : " that he desired to be united with Christ in glory above ; but here below upon the cross."

Like St Philip also, Juvenal greatly admired the beauties of God's creation, for they all spoke to him of the love of the Creator. He would gaze with rapture on the beautiful dawn, or the starry skies ; and it was his custom to arise at midnight, and depriving himself of sleep, spend a long time in the enjoyment of this splendid sight.

At Naples in the summer nights he went up on to the flat roof of the house, or on to a balcony, and there partly kneeling and partly walking up and down, would remain for hours occupied in the thought of the goodness of God. And if the fathers wanted him, they always went up to the roof to look for him, and would find him with his face fixed on heaven, absorbed in contemplation.

It seemed so natural to him to rise to God from beholding the heavens and the courses of the stars, that he could not comprehend how any one could be indifferent to it. He often recommended in his sermons this practice of rising at night and gazing on the firmament, and he would quote the texts : "*Media nocte surgebam* ;" \* or, "*Consurge*,

\* " I rose at midnight to give praise to Thee."

*lauda in nocte, et anima mea desideravit te in nocte;*" \* or the words of St Chrysostom, "*Væ mihi si non surrexero.*" † And he would severely reprove those who were slothful in rising and fond of their beds.

He urged the same practice upon the novices of the Congregation: saying, "O children, lift up your hearts frequently to God; there is no pleasure in the world greater than this."

In like manner the sight of the country, the meadows, the trees, the flowers, and the cattle, were all to him so many steps towards God.

Those who went out with him saw him embrace the large trees with fervent devotion, exclaiming: "O greatness of God! How beautiful, how large is this pine-tree!" &c. Or meeting a goat, he would look at its beard and speaking to it, say: "Come hither, come hither. Who gave thee these appendages?" And turning to his companions he would say, "How great is the goodness of God, who has willed to give even to this animal its ornaments!"

Sitting one day at dinner with some of the fathers, he saw some shell-fish, such as oysters, being prepared for the table; and, enraptured at the thought of the goodness of God, in creating so many things for the service of man, he exclaimed: "In creation God gave vent to that ardent furnace which cannot do things by halves."

And when he once had a room looking on to the garden of the house, he took pleasure in beholding the trees and plants, saying with David: "*Delectasti me Domine in factura tua, et in operibus manuum tuarum meditabor.*" ‡

\* "My soul hath desired Thee in the night; yea, and with my spirit within me, in the morning early I will watch to Thee."

† "Woe unto me if I shall not have arisen."

‡ "Thou hast given me, O Lord, a delight in Thy doings; and in the works of Thy hands I shall rejoice."



Loving God as he did with all his heart and soul and strength, Blessed Juvenal could have no wish or will apart from that of God. He lived in a state of holy indifference with regard to everything in this world.

He would say: "*Nihil aliud quero ac volo præter ipsam Dei voluntatem.*"\* And he added: "It is a beautiful thing to be resigned, and to place our own will in the hands of the Lord.—*In manu Domini.*"

From out this conformity, for the two are, as it were, bound up together, there flowed another resemblance to his holy Father—namely, that spirit of joy, for which Juvenal was remarkable, and St Philip was distinguished above the other saints of God.

No misfortune, no pain, however great, troubled his soul or disturbed the serenity of his countenance. He was never either melancholy or boisterous, but always equably joyful: a mark of the true servants of God.

When any adversity befell him, he would exclaim: "*Benedico Dominum in omni tempore. Sanus sum, gratias ago: infirmus sum, laudo Dominum.*"† And when he was ill, however gravely, he would say with a smile: "This is a sign that God remembers me." And he never asked for anything; content with whatever the Infirmary provided, and obedient to the physicians, in whose orders he beheld the good pleasure of God.

The Process says of him: "The Servant of God was always filled with joy, ever cheerful, ever rejoicing, so that his mere presence consoled all who approached him." It was a joy that none could take from him, for, like that of the angels, it was caused by the union of his heart with God. All that came to him came from

\* "No other thing do I seek or wish save the Will of God alone."

† "I bless the Lord at all times. If I am in health, I give thanks; if I am sick, I praise God."



God and was received with thanksgiving. "Be joyful. Serve the Lord in gladness. *Servite Domino in lætitia*"—this was the burden of his letters.

This ardent love of God produced in Juvenal, as in St Philip, its two natural results—a deep hatred of sin, and a perfect detachment.

He could not hear of any offence against God without being filled with horror. At such times he always joined his hands, raised his eyes to heaven, and began to pray for the sinner, saying: "O Lord, have pity upon him!" And he would often exclaim; "O God! O God! I fear we have come to the end of the world!"

To his innocence it seemed impossible that any one could consent to sin. "O goodness of God!" he would say, "how can it be that men should offend their Creator! how can the faithful of Christ raise their hands against the omnipotent God!"

He wept for the sins of others as sorrowfully as though they had been his own; and one day, when a great Servant of God related to him some grave sins that had been committed, Juvenal replied: "It is not by chance that God has made these sins known to me; but it is in order that I may lament them as though they were my own." And he began to weep so bitterly that he could not restrain himself, although many people were present.

He would say, "The sins of others have made me grow grey." And when a penitent once confessed to him that he had not been to confession for twelve years; "Twelve years!" he exclaimed. "Then twelve of my hairs must turn grey for that!"

His sorrow for sin often extorted from him the ejaculation, "*Domine miserere!*" This ejaculation was so habitual to him, that in the representations of him, it is often placed on a scroll issuing out of his mouth.

Sometimes he would declare that scandals would deprive him of life, "*A scandalis exire compellor.*" If he knew of any one having fallen into sin, he gave himself no rest until he found some opportunity of correcting them. He would send for them and reprove them so lovingly that they promised to amend their ways.

Once when he feared some sin was likely to be committed, he bade a poor penitent of his stand on guard over the house all night, and thus prevented it. And, when the good man came back to him in the morning to relate what had passed, Juvenal told him to kiss the skull in his room, and then lift it up; and under it the poor man found some money, in reward of his service. Juvenal afterwards converted the delinquent.

One day as he passed along the streets he heard a man who was at play, blaspheme. Filled with zeal, he dealt him a vigorous box on the ear. The bystanders expected to see the gamester infuriated by such treatment, but, wonderful to relate, instead of resenting it, he knelt before the Servant of God, and humbly asked his pardon.

When Blessed Juvenal was sent for to visit the Duke of Monte Leone, who was lying dangerously ill in the Palazzo Colonna, he found the gentlemen in the ante-chamber playing at cards. He seized the cards out of their hands and tore them to pieces, saying, that when the Duke was in such a state it was unfitting to be occupied with anything but Christian piety. And he made them a fervent little exhortation on the preciousness of time; with the result that never again did they play in that room. And when he came out of the sick chamber he sent for all the ladies of that palace and preached a useful little sermon to them also.

The detachment of Blessed Juvenal, like that of St Philip, was universal and complete. He was detached not only



from this or that, from one or more things, but from all. He seemed, as it were, unable to fix his affections on anything earthly. He would say: "Farewell to all affairs of earth. I will cleave to God alone."

The rule of his Institute does not permit a vow of poverty, but his poverty of spirit was perfect. He called money "the dregs of earth;" and except to give it to the poor, he would hardly touch it. He thought so little about it that he knew not the value of the separate coins.

He renounced at the first word debts, lawsuits—anything, in short, of his own that others wished for. And when his brother asked him to look over some papers to see what was owing to him, he said: "I had rather be cheated than thus waste my precious time."

He had converted one of his debtors from a bad to a good life, and he wrote thus of him to Giovan Matteo:—

"If he never repays anything, be content, and thank God, who by his grace has changed him from an incarnate devil to an angel. Let this gain more than suffice. *Hoc mihi lucrum satis superque esto.*"

And when Juvenal had paid for some books and the bookseller denied his having done so, he bade his brother pay over again rather than that the man should be dissatisfied.

Another time he was condemned to pay the whole of a large sum when he was only responsible for the half of it. But he nevertheless submitted without a murmur, for he said: "I had rather be cheated myself than suffer another to be defrauded."

On a similar occasion he said: "*Charitate nihil carius.* Have no contention with N. Tear up the note of hand rather than wound fraternal charity."

Although he was so generous and profuse in almsgiving



that he gave away all he had, he was most particular first to satisfy all claims of justice.

He invariably paid at once for what he bought, and would never reduce the price asked for an article, as is the custom in Italy, but often gave more, saying he was sure the goods were worth it. He would rather go without what he stood in need of, than ask to have it cheap; for he loved to console the poor artisans, the fruit of whose labours he was enjoying.

One day he asked the price of a book and was told it was three giulii; Juvenal paid the three giulii, and then added three more, telling the bookseller that the value of the book was quite that; and advising him to be more circumspect in future.

Some time after their entrance into the Oratory, the two brothers determined to renounce and give to the poor all their family inheritance save only what was necessary for their maintenance in the Congregation; and the task of arranging this fell to Giovan Matteo. He was to go to Fossano, pay the debts left by their grandfather, satisfy all claims upon them, and distribute what was over and above amongst the monasteries and the poor.

Blessed Juvenal often wrote to him to console him during this banishment; and his letters clearly demonstrate the completeness of his detachment. He says:—

“If Fra Giovanni has arrived with the parcel, you will see that I have not spared my pen; nor can you complain that I have not written to you, or procured letters for you from others in the house to console you in this temporary exile. All the fathers are sorry for your troubles, and pray for you ‘*ne deficiat virtus sua in tempore tribulationis.*’\* I have written up your name in the sacristy in capital letters. F. Francesco Maria, in his loving charity, has warmly recommended you to all in the refectory.

\* “Lest his virtue should fail in the time of tribulation.”

Fear not ; 'do manfully, let thy heart take courage, and wait thou for the Lord.' He is nigh who shall deliver thee from the affliction that hath encompassed thee about,' &c. In the packet which Signor Tritonio will send, you will find a very kind letter from F. Cesare, and another in Latin from F. Agostino, both of which will greatly console your mind ; therefore be joyful, and despatch your affairs soon as well as you can, and come, however poor, needy, beggared and destitute, casting all our care on the Lord, for He hath care of us," &c.

And in another letter :—

"I now confirm all I have said : leave all—brother-in-law, relations, friends, and everything—to come. Father Philip is ill, and last night I watched by him at San Girolamo ; he wishes for you very much, remembers you, and calls for you very often. If you delay to come, perchance you will no longer find him as you expect ; lose not therefore the opportunity of accompanying Signor Giovan Battista, since he is good enough to have you in his company. Farewell. I can write no more, for the clock has struck twenty, and I must return at once to San Girolamo, to consult with the other doctors. Salute everybody. May God our Lord preserve you and bring you safe."

Again :

"ROME, 30th October 1581.

"Let us finish all those miseries and pay all the debts there may be, down to the last farthing, that we may owe no man anything save to love one another, so that henceforward we may merit to serve God with more free and purified minds."

In his fear lest he should defraud either the creditors or the poor of their due, Giovan Matteo became a prey to scruples which destroyed his peace of mind ; and St Philip bade Juvenal release his brother from this business and manage it himself.

He greatly deplored having thus as it were to re-enter the world ; and he wrote to his brother the following letters :—

"For the love of God be at peace and forsake all those scruples that afflict and torture you, to your inmost heart. Be not anxious



about those miseries of our family, or our brother-in-law. Leave the scruples to me, for by the grace and goodness of God I feel them not; or if I do feel them, they torment me not, for I try to serve God in joy. Thus on the third Sunday in Advent, I sang the Capitulum, joyfully, and on the feast of St John I sang vespers conformably to the *Directorium chori*, most joyfully, without the slightest difficulty, although all the day and night before, until the first stroke of the vesper bell, I had been ill and unfit; but I made the firm resolution to obey at all costs, and at that moment the illness left me and never returned."

And again:—

"Make account of being, as it were, dead to the world and buried to all affairs, leaving them in profound and perpetual oblivion, that you may be more free to serve God in joy and simplicity of heart, and let your conversation be in heaven. And pray for me still amid earthly things on account of your miseries which I have assumed.

"I am content cheerfully to accept every burden and all the perplexities of the family upon my shoulders, that you may renounce those small miseries of possessions which still remain to us there. I am ready to accept and carry out all, provided only you may be at peace, and recover from this your unwonted infirmity."

Again he writes to him:—

"I hope soon to put an end to all those miseries of Fossano and Villafranca, etc. Pray, and get as many prayers as you can. . . . Give your mind to serving God with joy both in Church and out of it. . . .

"I am pleased with your advice to give away everything in order to get rid of these difficulties and thorns of so many distractions and *ut nudi nudam crucem sequamur*, so long only as enough is left for that poor old Brigida who without our help would certainly perish. I am also sorry for poor little Simoncino. . . ."

This Brigida was a poor widow at Fossano, his old home, and whom he never forgot. He constantly wrote from Naples to his brother to recommend her case to him, insisting on this as though it had been the most important business in the world. He would say:—



"I have already written many times about Madonna Brigida, the poor widow, and if necessary I will write again, for fear she should be neglected; if we spend all and have nothing left, never mind, lengthen both your purse and your patience."

At last, unable to bear any longer the vexation of dealing with worldly business, Blessed Juvenal made over by deed all they possessed to two lawyers, giving them instructions first to pay off every debt still owing by any of the Ancina family, and then to distribute the remainder among religious and the poor.

The detachment of Juvenal was also exemplified in his conduct towards his niece Lucilla Forti. She was left a penniless orphan, and Juvenal and his brother sent for her to Rome, and placed her in charge of a virtuous matron, a penitent of St Philip. They supported and educated her at their own expense, and sent her to school in the Dominican Monastery of Santa Maria Maddalena on Monte Cavallo. She had a vocation to that religious Order, but having no dowry was unable to enter it.

Juvenal, who was at Naples at the time, took great pains to examine her vocation, and then wrote to his brother:—

"For myself, I should incline to help her as far as we can to enter the Monastery, but I wish to leave the decision about her dowry in the hands of Father Philip, whom you may tell that my intention was that the little we have in the banks should go to the community of Rome, allowing us the interest of it during our lifetime; with the exception of 300 gold pieces for our niece. Therefore if her dowry requires more, I should not like to take it as it would seem like putting our scythe into another's harvest. But I am very pleased with the good advice of the Father, that we must not be stingy in this matter, &c. As for me, I am perfectly ready to obey his slightest nod or sign, both in this and every other matter; only to avoid scruples I beg and desire his reverence to dispose and order everything just as he wills, as if all belonged to him and not to us. Let him cut the cloth long or short, wide or narrow, as he pleases, we will receive all as a gift at his hands. . . ."

To give their niece the requisite sum, however, would have exhausted nearly the whole patrimony both of Juvenal and his brother; nevertheless St Philip seems to have advised their doing so; and Juvenal wrote from Naples to his brother:—

“If there is not a penny left for us I care not one jot, so great is the joy I feel in offering up this blessed soul as a holocaust to God. ‘O thou of little faith, wherefore didst thou doubt? Casting all our care upon Him for He hath care of us.’ Send it off at once that in nakedness we may follow the bare Cross.”

On the day of her reception into the Convent, as the girl was passing on foot (by desire of Juvenal) through the streets, dressed in white and covered with a white veil, holding a crucifix in her hand, with a little child carrying a lily on each side of her, she met the Papal carriage. Gregory XIV. stopped to witness the innocent spectacle; and called the young spouse of Christ to him and gave her his blessing, being much pleased to hear she was the niece of Father Juvenal. Blessed Juvenal wrote her on the occasion the following letter:—

“Hearken, O daughter, and see, and incline thine ear; and forget thy people and thy father’s house. For the King hath desired thy beauty.

“Keep firm to thy good resolution of making thy holy and solemn profession, which will serve thee as a second baptism. Despoil thyself utterly of thyself, and clothe thyself with Christ, the sole and zealous Lover of pure and entire virginity, of naked poverty, of simple and perfect obedience. Be of good heart, therefore, and do all joyfully, with profoundest humility, and the utmost devotion possible. Expect the Lord, do manfully; and let thy heart take courage, and wait thou for the Lord.

“May God bless thee, and render thee a holy and perfect disciple of the great Patriarch, St Dominic, and of St Catherine of Siena, of the Magdalen, and of St Agatha the glorious Virgin and Martyr, whose beautiful name thou dost unworthily bear.”

This holy nun led a fervent and exemplary life, and died

in 1616, full of good works, noteworthy for the constant and persevering practice of virtue under great bodily sufferings.

The detachment of Juvenal was indeed so great that he abhorred even to make use of fine things, although they belonged to another.

Cardinal Baronius once induced him by an ingenious device, to sleep in his palace, and placed him in a splendid and sumptuous bed ; but the antipathy felt by the Servant of God for such things, was so great that he could not sleep all night ; for he said the words, "Woe unto you that sleep upon beds of ivory," were ringing in his ears all night.

Juvenal, moreover, wished to see the same detachment in others as in himself, and was wont to say to his brother : "Let all perish, money, property, worldly honour, reputation, health, life, and all we have ; so long as we offend not God, and can gain Christ."



## CHAPTER XI.

### HIS LIKENESS TO ST PHILIP—*continued.*

PURITY was the distinguishing virtue of St Philip, if any can be called so where all were pre-eminent ; and it shone with remarkable lustre in his fervent disciple.

In his very early youth, the father of Juvenal, discovering in him a great talent for music, bade him learn singing ; but in this exercise the chaste youth was careful never to pronounce a single syllable of any impure song, and confined himself solely to sacred or moral poetry. This practice he continued during his whole life.

Once hearing a song that offended his modesty, he sent for the singer, and asked him to bring him the music. The singer, thinking that Juvenal only wished, according to his custom, to change the words into sacred ones, brought him the book of songs which belonged to his master. Juvenal kept it for several days, and in the meantime he cancelled with ink every improper word, and restored it to the singer thus defaced. Seeing the book all blotted and spoilt, the latter exclaimed with warmth : " O Father ! What is this that you have done ? The owner of the book is a quarrelsome bad man, who takes offence at trifles. Wherefore has your reverence placed me in such danger ? " But Juvenal replied, smiling, that his master would not be displeased, but rather pleased with what had been done. And when the poor man took back the book, and began in trepidation to excuse himself, the owner said : " It is no matter ; Father Juvenal may do as he will."

He acted in like manner with Giovanni Macque, a Fleming, who was afterwards choir-master of the royal chapel at Naples. He was his penitent, and having printed two sets of madrigals, Juvenal asked him to bring them to his room. Finding some words not quite consonant with purity, the Servant of God took out his scissors and cut them into small pieces. Then calling in Giovanni, instead of praising the compositions, as the poor man expected, he showed him the heap of tatters to which he had reduced them, in detestation of the profanity which they had contained. The good man blushed, and was deeply mortified at the sight; but, entering into himself, he subdued his indignation, and thanking the Servant of God for what he had done, he confessed that he had been quite right, and promised never again to compose music to words of that description.

Juvenal likewise abhorred every book that could in any way offend purity, and when he came across such, he would exclaim: "*Ad ignem, ad ignem*,"\* and instantly throw them into the flames; and he enjoined upon his penitents to do the same. Pictures also that were in the least immodest greatly distressed him, and if he knew their painters he would severely reprove them, no matter how exalted their station.

Nor could he brook the licence of those who in the heat of the weather would undress in public, in order to bathe in the Tiber. He wrote upon this subject to Cardinal Baronius, who was with Pope Clement VIII. at Ferrara, and obtained from him the means to check and suppress the evil.

He kept the strictest guard over his senses, and especially his eyes and his tongue; in which particular he was as careful as could be desired in a young maiden. His circum-

\* "Into the fire, into the fire."

spection was still more stringent when dealing with women. He shunned the sight of a woman as others would that of a venomous serpent; and in fact he esteemed the danger of dealing with women so great that he had the greatest difficulty in accepting the charge of hearing confessions.

This strict and rigorous custody of his senses was so pleasing to God that he rewarded it by keeping Juvenal free during the whole course of his life from all temptations against purity; and, moreover, bestowed upon him the grace to live and die a virgin. This he himself admitted, attributing it entirely to the goodness of God. The purity of his soul shone forth even externally, for F. Maurizio da Pinarolo, a Capuchin Father, who knew him well, said of him, "that his words, his works, and even his very shadow inspired devotion in all who beheld him."

God bestowed also upon his virginal flesh the gift he had granted to his father St Philip—namely, that of giving forth a sweet and heavenly fragrance. And like St Philip also, he could detect the sin of impurity by its stench.

This lover of purity delighted in looking upon the innocent faces of children, and would say, like his Master, "Suffer little children to come unto me;" enjoying their purity and infantile simplicity. For the same reason he was fond of white doves, and at one time he kept a pair in his room; for he had a natural affinity for everything that was a symbol of purity.

He frequently exhorted those around him to love and cherish chastity; and to dispel contrary temptations he recommended singing some devout hymn to the Blessed Virgin; saying that as, according to St Bonaventure, to look upon Mary during her life was to extinguish concupiscence; so to treat of her glory in Heaven will purify the senses and keep temptations at bay.

Blessed Juvenal also shared to the full that spirit of



tender gratitude to his benefactors which St Philip has always displayed, both in life and after death. He kept carefully in mind and made special prayer for all benefactors of the Congregation ; and when they died, he not only prayed for them himself, but took pains to obtain the prayers of other Servants of God for them.

To take one instance among many. He writes to his brother :—

“Messer Giovanni Spagna, a Florentine architect and excellent engineer (who had rendered some services to the Naples Oratory), is in his agony ; I think in two or three hours, *ubi inventus ibi judicabitur*.\*

“Tell Messer Ludovico Parisio, a Florentine also, to say the seven Psalms, the Litanies, a Nocturn of the dead, and three Rosaries ; and Messer Stefano as well. And in charity beg from Father Philip at least one Mass at the privileged altar.”

On another occasion he recommends to his brother :—

“Bernardino Binelli, who is going to be Physician on the galleys of the Pope, a good young man and a great friend and benefactor of mine, for he kindly and charitably treated my hand, which was dangerously injured with glass, and like to be crippled, without any remuneration. It is only right therefore, that you should receive him with kindness, and give him some *agnus dei* and blessed beads ; and, to do him a still greater favour, obtain for him an ample and full benediction from the Father, and the prayers of all in the house, that he may fill his office with great fervour, for the glory of God and the salvation of souls and of all those on the galleys whom he will have to treat.”

And when Juvenal met at Naples, in straitened circumstances, the son of the old friend of his youth, he sent him to his brother at Rome, with the following letter :—

“Gian Michele Marengo is obliged to go away, as he can find no situation here, and the air of Naples disagrees with him ; he has spent his all in medicaments and is very short of pence, and

\* “Wherever he is found, there will he be judged.”

knows not which way to turn. Imagine how much we are bound to relieve him the little that we can.

"In kindness, if you love me, take care of him; on account of the great obligation I am under to the memory of his father Lazarus, whilst I was an inexperienced student at Montpelier, at the dangerous age of fourteen or sixteen. Think of that, and as I cannot lend him all the money he is in need of, I will give him half, and the rest I will obtain for him from the Rev. Marchetti, &c."

The gratitude of Juvenal, far from being unequal to the benefits he received, was in excess of them. A friend sent him a print, and he returned answer through his brother:—

"Salute our dear M. N. with many thanks for the beautiful print of St Clare of Montefalco which he has sent me. May God grant him in return eternal life."

Mgr. Sforza, Bishop of Conversano, sent the Servant of God one day a parcel of sweetmeats or preserves; he was just going out when he received it, and, turning to a lay-brother, he gave them to him at once to distribute amongst the fathers, and bade him register the name of the Bishop in the roll of benefactors of the House, in order that he might share in the prayers of the community. But fearful lest this latter should be forgotten, he returned after he had gone some way, to make sure that it was not omitted. This tender gratitude greatly edified the two priests who had brought the parcel; and one of them placed himself under the direction of the Servant of God, and eventually entered the Congregation.

Blessed Juvenal never forgot the smallest benefit he had received; and he lived in the hope of repaying it; for, as he wrote to Donna Giovanna Colonna:—

"The vice of ingratitude is horrible, truly execrable, and supremely hated by me; for, be sure, the earth can produce nothing worse than an ungrateful man."

The breadth of the charity of Juvenal was also like unto



that of St Philip, who fostered vocations to other religious communities as carefully as those to his own ; and who was said to have peopled all the religious houses in Rome with his penitents.

Blessed Juvenal was naturally desirous that others should enjoy that happiness which he had tasted in his own vocation, and he introduced the Congregation of the Oratory into other places outside of Rome, and was especially instrumental in the foundation of the Oratory at Camerino, which was so useful to that city. But although he loved so dearly his own Congregation, he had no jealousy of any other ; his only wish was that all men should serve God. It was chiefly owing to his good offices that a Dominican Convent was founded in the Valley of Veglia ; he it was who persuaded Pontio Ceva, a rich inhabitant of Nice, to introduce a College of Jesuits into that town ; and he had great part also in the building of the Franciscan Convent in his native town of Fossano. He spoke with the greatest cordiality of all religious Orders and Congregations, and was as anxious for their advantage as he was for that of his own.

But no description of the resemblance between this saintly Oratorian and his Holy Father would be complete without some mention of his simplicity ; that beautiful shadow of God, which seems to enshroud the saints in proportion to the intimacy of their union with Him, and to endue them with unearthly power acknowledged and obeyed even by the brute creation.

The simplicity of St Philip was perchance one of his most marvellous graces ; and the simplicity of Juvenal reached the degree required by our Divine Master, who commands His disciples to be simple as children.

Wishing one day to send a heavy parcel to a poor woman who lived some way from the Oratory, Juvenal saw



a peasant passing, leading a little ass with a light load ; so he said : " My good man, will you do me the favour to carry these things to the house of such and such a sick woman," giving him many minute directions how to find the house. But seeing the poor man was too puzzle-headed to follow them, he broke off and said abruptly : " Well, never mind, go on, and your beast will show you the way." The ass went some distance, and after taking several turns, at length stood still before a certain house, and could not be induced even by blows to stir a step further. The countryman then recollected what the Servant of God had said to him, and knocking at the door opposite to which the ass stood, he found it was the very house where the poor sick woman lived to whom Juvenal had sent the clothes.

Although so utterly detached from self, Juvenal had a great affection for all that pertained to God, or that represented God to him. Hence he grieved beyond measure, and as simply as a child, for the loss of a picture of our Lord before which he used to pray. On its unexpected recovery he wrote as follows to his brother :—

*" Pax tibi, frater dulcissime, Alleluia, Alleluia, Alleluia. Rejoice with me, for He whom I sought, the Saviour of the world, hath appeared unto me. I had left off looking for it, for I had no hope of discovering it, and yet I have found it. ' They have found me that sought me not.' And it said to me : ' Behold me, behold me.' Beyond all expectation I have found my treasure, beautiful above the sons of men ; and I found it in the gospel of St John, at those words : ' If therefore the Son shall make you free, you shall be free indeed.' For He has truly delivered me from the great sorrow and tribulation I felt for so heavy a loss. Alleluia, euge, euge, euge."*

Yet the counsels of this simple man, like those of St Philip, were eagerly sought by Pope and Cardinal, by the great and wise men of his day, for he also predicted future events, and read the hearts and consciences of men

as others scan their features. Pope Clement VIII. consulted him on grave affairs of state ; St Charles Borromeo on intricate matters ; Baronius on history ; St Camillus of Lellis on the foundation of his Order. Father Rho, the learned Jesuit, says that princely men flocked to him as though to an oracle ; and Luigi da Ponte, Arch-priest of Padua, says in his deposition during the Process : “ that in Juvenal he beheld a man deeply learned in all branches of knowledge, and who yet possessed the simplicity of the dove combined with the prudence of the serpent.”

## CHAPTER XII.

### HIS LOVE FOR ST PHILIP.

"IL Padre Maestro Filippo is an old man, beautiful, cleanly, and all so white that he seems a very ermine. That flesh of his is so delicate, so virginal, that if in raising his hand he happens to place it against the sun, it is transparent as a piece of alabaster.

"When the Blessed Ignatius came to Rome and looked around to see where he could find spirituality, he found no place where his soul could be so satisfied as at San Girolamo Della Carità, where Philip lived."

It was thus that Juvenal described the holy Father whom he loved with a tender and child-like affection.

When absent from the Saint at Naples, his letters to his brother show how his thoughts and heart were left with St Philip. He is constantly anxious about his health, or sending him some little present.

Thus, when twelve shirts were sent to him, he says to Giovan Matteo :—

"Lay them at once at the feet of Gamaliel (St Philip), that he may give them to whom he will."

Another time he sends to the Saint some flowers that had touched the relics of St Januarius. Or he says :—

"I hope to send by the boatman who leaves to-morrow a large box of preserved ox-tongue for the Father, and a little pot of lemon for M. Antonio ; and I will give orders to despatch some other fresher ones, which will be sent by-and-bye."

This, however, St Philip, who was jealous even of the



slightest imperfection in his sons, did not apparently quite approve of, thinking that Juvenal had been receiving presents from his penitents; and in another letter, a year later, Juvenal explains:—

“As to the preserves lately sent, no one of my penitents was burdened; they were simply given to me by Signor Gio. Colonna, a penitent of Father Francesco Maria, I know not why,—perhaps out of gratitude for some signal services I rendered him in two of his serious illnesses: but however that may be, I cheerfully submit to the will of the Father, and this shall be the last despatch of this kind; which, moreover, will save me no small annoyance, from having sent to this one, and not to that one, &c.”

The letters of Juvenal to the Saint (some of which have fortunately been preserved) will speak for themselves, and show us the tender reverence he bore him.

For instance, the first time that he was away from St Philip on the day of his Patron Saint, he writes:—

“The feast of the glorious St Philip Apostle, on the first of May, invites me by all means to write to your Reverence,—the useless servant to his master, the prodigal and wicked son to his most indulgent and best of fathers. In substance I will only briefly say, that this morning I applied the most holy sacrifice of the Mass principally for you, that ‘the Lord may preserve him and make him blessed,’ until thou mayest see thy children’s children, peace upon Israel. Amen, amen, amen, &c.

“Father Francesco Maria and all the fathers and brother novices are, thanks be to God, very well, ‘sending forth flowers as the lily, and as the odour of balm before the Lord, the good odour of Christ.’

“To-day, the first of May, the Oratory most beautiful, full of people, music; the F. discoursed most vigorously, more robust, fresh, and lively than ever. But instead of me, many were waiting open-mouthed to hear Father Camillus begin to preach; but they were patient enough to listen to my hoarse and rustic trumpet, instead of the clearer and more sonorous one they were all wishing for. I know not when he will be permitted to sound the summons to the great spiritual battle, as now he waits only for the first signal of holy obedience, &c. Reverend fathers and brothers

pray God for the above-named benefactors. Now I must finish, as the bell will ring directly, hence I must end my chatter. *Benedicite si placet in Domino.*

"May your Reverence take good care of yourself as we all pray for.—Your Reverence's unworthy son in Christ, and useless servant and bread-eater,

GIOVENALE ANCINA.

"NAPLES, the first of May '87."

On the other hand, the love of St Philip for his holy son was so great that little more than two years had passed since he had sent Juvenal to Naples, when he wished to see him once more before he died, and wrote to recall him to Rome.

Tarugi, however, who was then the superior of B. Juvenal at Naples, pleaded so eloquently in behalf of the rising Oratory and the immense work Juvenal was doing in that city, that the Saint consented to forego his wish, and allowed him to remain.

Juvenal also was unwilling to come, for he had reasons of his own for avoiding Rome; and moreover he hoped to bring about the meeting in other ways. He thought if he could only persuade St Philip to come to Naples, the change of air would restore his health, and thus they might keep their beloved saint longer on earth.

In January 1589, he wrote to his brother:—

"I for one have made up my mind that the Father could safely come to Naples the beginning of April, which will be just after next Easter. And the doctor of our house, Signor Apicella, an intelligent and very expert man, thinks the same. All I want now is the opinion of Signor Scanapero, the first physician in Naples, and then I will at once let the Father know, with a special letter, which I hope will come by the next post. . . ."

In another letter he says:—

"I discussed yesterday with leisure and at great length the case of the Father with Signor Scanapero, a most learned old man,



and most devout to the Madonna, and devoted to our Congregation. I mentioned all possible difficulties,—with regard to the weather, his age, being over seventy, and his never having been out of Rome for nearly forty years or more, &c. Nevertheless, in spite of everything, he inclines and advises and exhorts the Father to come to Naples, which he says he may safely do by the middle of March, or at latest directly after Easter, which is the first week in April. He would come into a temperate climate, to beautiful scenery, refreshing lovely views, perfect air, and in short, a complete little earthly paradise: sea, mountains, hills, plains, the city, solitudes, society, an Oratory, house, sons, nephews, great nephews, music, both vocal and instrumental; and what not? This Signor Scanapero is himself an old man of seventy, most virginal, whose flesh is transparent, happy and joyful; and he has a wonderful desire to see the Father, having heard from me of the state and dilatation of his heart, &c. And I feel sure that it would be a great consolation both to one and the other.

“May it please God so to dispose things that they may turn out well, and especially that it may remedy that troublesome toothache from which he has so long suffered; for Signor Scanapero ventures to promise him a perfect cure, and a longer life.

“The manner of bringing him will be in a litter, and Father Pozzi would be his courier for the whole journey; and for greater convenience it should be made in seven or eight days—and here is Septuagesima already. . . .

“NAPLES, 27th January '89.”

Fair indeed was the scene to which Juvenal invited the Saint to come; but this was not to be. The meeting between this loving son and his Father was to take place in the still fairer courts of Heaven.

The following letter was written by Blessed Juvenal to the Saint in 1591:—

“MOST REVEREND AND HONOURED FATHER.—The most welcome letter of your paternity made me exclaim aloud many times, *Et unde hoc mihi?* \* It filled me with wonder and consolation, and our Father Camillus and some others with holy envy. For it made me feel as it were half in heaven already. I have

\* “And whence is this to me?”



neither ideas nor words sufficient to thank you worthily for so great an honour and favour which you have been thus pleased to show me, beyond all my deserts and surpassing all my hopes, owing to my great vileness and baseness, my uselessness and unworthiness. I pray God that He will make me worthy in future to receive from time to time similar favours as long as you live and I am away from your gracious and joyful presence, so profitable to me at all times. Although through the due reverence and singular affection I bear to your reverence I am constantly present with you in spirit, and I feel certain that on your part, through the strict bonds of charity and the excessive love you bear your worthy and unworthy sons, amongst which latter I acknowledge and confess myself to be, your reverence often and almost constantly sees me present in spirit although absent in body. By this knowledge and vision more sublime than *simplicis intelligentia*, considering my great misery, which could hardly be expressed in words, your reverence will be moved with compassion and make more frequent and fervent prayer for me, placing me under the powerful protection of God, and of the Madonna Santissima, and defending and preserving me from the fierce blows and poisonous bites of the horrible infernal dragon, whose fierce and violent attacks I, in the gross darkness of my ignorance, and my great weakness and feebleness, could never bravely resist; still less could I in struggling, conquer any temptation however slight or little it might be. Therefore I pray you, or if I may say so, I beseech and conjure you never to abandon me, living or dead. When my strength shall fail me do not thou forsake me, and unto old age and grey hairs,—for I am now as grey as the Rev. Father Germanico whom you so love, thus there is snow all round the Alps. O Lord, forsake me not. My Father, my Father, the chariot of Israel, and the driver thereof. Bless me, Father, bless me thrice, and more fully in the name of the Lord Jesus, and may thy heavenly benediction be multiplied upon me, and upon all thy children, and upon thy children's children, peace upon Israel. Amen, amen, amen.

"Your Reverence's unworthy son in Christ Jesus, and useless servant.

G. A.

"NAPLES, 24<sup>th</sup> May '91."

Again in 1592, St Philip wished for his presence, but Tarugi was then himself in Rome, and his forcible en-

treaties that Juvenal should remain in Naples once more prevailed.

The next year Blessed Juvenal sends his New Year's wishes to the Saint, as follows :—

"A thousand thanks to the Lord for the restoration to health of your reverence, *Deo gratias, semper Deo gratias*. The three Masses of the most Holy Nativity here were all said for you, and yesterday also, the feast of the glorious martyrs SS. Papias and Maurus, protectors of your blessed city, and of the holy Roman Congregation, I celebrated Mass for your reverence as its principal head, and lord, and master, and prelate and pastor, and sweet and dear Father, with the Collect, *pro praelatis et congregatione eis commissa* ; may the Lord hear my prayer, and accept in the odour of sweetness the sacrifice I offered up. Amen. . . . Bless me Father, O my Father, my Father. . . . *Vive, vale, et loetare in Domino semper, ad permultos annos.*\*

"And now for this New Year I beg of Heaven with the greatest fervour to grant you a good beginning, a better middle, and a perfect end. Amen, amen, amen.

*"Recedant vetera, nova sint omnia, corda, voces et opera."*†

"NAPLES, the last of January '93."

At length, as St Philip's life was drawing to a close, the Saint one day called Giovan Matteo to him and bade him send his brother this message :—

"The Father says that he hopes to see thee again shortly in Paradise. . . . The Father desires you should have prayers said for him, for a certain indisposition which he feels in his eyes."

When Juvenal received the letter containing this message, he wrote in answer :—

"We have prayed and are still praying for the teeth and eyes of the Father, whose invitation to meet him again in Paradise makes me believe that after his, my life is to be very short,—

\* "Long life to thee, fare thee well, and rejoice alway in the Lord, for very many years."

† "Let old things pass away, let all be new, our voices, deeds and hearts."

therefore may it please his reverence to pray to God the Lord for me, that He will make me die in His grace, be it soon or late, and that I may be made worthy to lie at his feet, whether alive or dead."

Then taking up a pen and ink, in the spirit of prophecy, he made ten crosses on the back of the letter containing St Philip's message, and returned it thus to his brother.

And in the tenth year after the death of the Saint, the soul of Juvenal, bearing a Confessor's and almost a Martyr's crown, took flight to Heaven, to rejoin that blessed one whose sanctity he had so faithfully copied.



## CHAPTER XIII.

HIS WORK IN NAPLES. 1586-1596.

As a skilful sculptor takes up and lays down various tools one after the other according to the work he wishes to produce, so Almighty God in His Providence sends into the world a succession of various saints according to the needs of the Church.

In the first ages, amid the corruptions of paganism, the fortitude of the Martyrs opened the eyes of the heathen to the truth of Christ.

When persecution slackened, the Fathers of the desert raised the standard of Evangelical perfection and formed nurseries of saints who, far more than the writings of Justin or Tertullian, were the real authors of the overthrow of the ancient philosophy, of the infamous doctrines of Epicurus, &c., with the multiform vices that were enshrined in men's hearts.

It was from this school that came forth Athanasius, Jerome, Basil, Gregory, and Chrysostom, by whose examples Augustine was roused to his great work. For these renowned saints venerated as their master and teacher Antony, whom they, themselves doctors of the Church, surnamed "The Great."

When with the irruption of the Goths and Vandals, barbarism took once more possession of Europe, St Benedict and his Monks saved letters, arts and sciences from shipwreck, offered a secure refuge to the tempest-tossed on the ocean of this world, gave wise laws to society,

fostered the cultivation of the earth, and by patient labour and holy example brought Europe back to Christian life.

When by the constant repelling of barbarian incursions, men had learned to live as it were in continual warfare, the Church by no means condemned the use and profession of arms ; on the contrary, she blessed and sanctified them.

The military Orders opened to that warlike generation a way of holiness in their very exercise, and Popes and kings by word or deed led whole armies with the cross on their breasts to fight and freely lay down their lives for the name of Christ, and thus stemmed the progress of the infidel, who was advancing on a tide of unchecked conquest, and threatened to overwhelm great part of the civilized world.

In the twelfth and thirteenth centuries, when free towns were built and security reigned in the land, the serpent of heresy crept in, distilling poison around ; and St Dominic and St Francis founded their new Orders of Mendicant Friars, who, renouncing the use of arms, and no longer clad in dignified habits, but in rough serge, no longer inhabiting solitudes or turreted monasteries, but mixing in the towns, fields, and villages, with all sorts and conditions of men, corrected their errors, refuted heresy, relieved the poor, and infused new strength and vigour into the Church.

The example of these two saints was followed by a host of others, who founded Orders to teach the young, to redeem captives, to serve the sick, until there was hardly a human misery that had not a religious Order vowed to its succour.

In the fifteenth and sixteenth centuries, the spirit of the times changed. Under the patronage principally of Nicholas V. and Lorenzo of Medici, a great impulse was given to letters, to science, to the development of the fine arts in particular. Social life became more refined,



inventions multiplied ; communications were facilitated, commerce increased, softness and luxury took possession of men's minds, and they could no longer be acted upon by the fear of God, for pleasure was their only allurements.

The result of all this was a general decadence, which prepared a ready soil for the revival, not only of Pagan learning, but almost of Pagan morals.

Italy was the seat of the new civilization, and was filled with a light-hearted generation to whom poets sang and musicians piped, whose highest aim was to carry out in their own lives the immoralities of their numerous romances.

Heresy was quick to seize upon the new inventions and desires of men and use them for the overthrow of faith and morals ; but God in His providence again turned these very things into means of sanctification. Letters and sciences which the monster of Protestantism had usurped as its weapons were claimed by St Ignatius and his sons and turned back upon the aggressors. They fought no longer by nocturnal psalmody, by severe penance, but adopting the activity and alacrity which was the offspring of that age, were to be ready at all moments to go, as did St Francis Xavier, to the uttermost ends of the earth, and become as it were the flying columns of the Church.

This was certainly a useful and divine work ; but who should be able to convert that love of music and song, the joys and pleasures which that age so feverishly pursued, into means of sanctification and instruments of virtue ? Who was capable of the arduous task of snatching out of the hands of Satan, those ministers to human corruption, and of strewing them along the path of sanctity ?

Who could preach that heroic virtue and height of sanctity which the Baptist, Antony, and Benedict had taught in the desert, in caverns, and solitudes, who could hope to



preach this to companies of singers, in the market-places of refined cities, in the halls of princes, amid their songs and jests, and not preach in vain ?

But what human prudence could not obtain, the treasure of divine wisdom could supply.

For this marvellous and apparently impossible task St Philip Neri was chosen, and the Holy Ghost prepared him, as he had done the Apostles of old, by entering into his breast under the visible form of fire, to teach men the school of loving and joyful virtue, and thus to regenerate the world.

The flute and the harp were taken out of profane and impure hands and bidden to praise the Lord. Song and poetry became means of insinuating piety instead of vice ; fables and romances were replaced by the true and no less marvellous lives of the saints ; the beauties of nature tended no longer to attract to dissipation and sin, but to preserve innocence and to raise minds to heaven. These very arts and means which had served as so many avenues of vice, were used by this great master to draw souls to heights of charity, to purity of life, to voluntary penance ; and the weakest were led by this new and unthought-of road to exalted sanctity.

Rome, which Philip found a sink of iniquity, with a corrupt court, he left peopled with saints and a court filled with eminent prelates renowned for learning and virtue.

It is no wonder, therefore, that he has been looked upon not only as one of the greatest men the world has seen, but as a new and marvellous prodigy of divine wisdom ; no wonder that upon him is bestowed that highest and most glorious title of Apostle, nor that the Roman Pontiffs have ever honoured his memory in such a special manner.

The work of Philip was to be propagated all over Europe by means of his sons ; and, after Rome, the first

city to come under his influence was Naples,—that city, the natural home of music and song, and all that earth offers of worldly enchantment; and which was second only to Rome itself, both in culture and dissipation.

Naples had indeed drunk its fill of the intoxicating draught of sensual pleasure; and so universal was the spread of culture among all classes, that the very lowest were poets and musicians. This city, revelling in delights, was to be recalled to God and virtue by St Philip's sons; and for this work the chief instrument was to be the Blessed Juvenal Ancina.

He was eminently fitted for the task, for he was himself a brilliant scholar, poet, philosopher and orator, a profound theologian, an accomplished musician, and the friend of the most gifted men of the day. He was also the author of various learned and devout works; but they have not all been published.\*

When the Oratory was about to be founded at Naples, St Philip designated for its first fathers, F. Antonio Talpa, the youthful F. Antonio Carli, and F. Giovenale Ancina,—F. Borla being already there. But the Neapolitans, having learnt to love and esteem F. Tarugi, who had sojourned among them, sent a deputation to Rome to beg St Philip that he might be the one to bring his sons among them. And the Saint granted their desire, and substituted his name for that of Ancina, when in March 1586 the foundation was made.

Shortly, however, whether it was that Tarugi asked for him, or that St Philip knew by inspiration of the great work that providence had prepared for Ancina in Naples, in October of that same year, 1586, the Saint bade him follow them.

The news of his approach spread joy throughout that

\* He also composed two epigrams on Sir Thomas More.



great city, for the fame of his extraordinary talent and holiness had preceded him. And a letter written to him from thence began with these words: "*Veni, pater dulcissime, ac desideratissime: nam omnis plebs cum júbilo et expectatione te expectat.*" \*

He was received with no ordinary gladness by Tarugi and his companions, for his presence they felt ensured the success of their foundation.

By desire of the Archbishop, the exercises of the Oratory were being held in the Cathedral at that time, the fathers having as yet no church of their own; and the sermons of Tarugi had already produced immense fruit. Cardinal Capecepolo says:—"Vast crowds flocked to hear him, and many Jesuits and Theatines, friars and priests, were to be seen touched and amazed at a style of preaching so new and so thoroughly effective."

Juvenal was ordered at once to commence preaching in the Duomo, and his spiritual discourses had no sooner been begun than there was a universal eagerness to hear him also; so great was the content they afforded to all. And God so blessed his words that the fruit they bore was no less than that he had gathered at Rome.

He most carefully avoided all figures of speech or rhetorical ornament; his whole preaching was a pattern of simplicity, yet to each of his hearers it seemed that his own conscience was being scrutinized. He was acclaimed by all classes as an Apostolic man, a second St Paul, gifted with the power of touching the hearts of men, and leading them whither he would.

He wrote to his brother:—

"These Neapolitans require most exquisite things and very substantial; ordinary things are useless here, where even the

\* "Come, most sweet and longed-for Father, for the whole population, with joy and expectation, is awaiting thee."



shoemakers can compose sermons, and make a profession of it : so one has to keep one's wits about one."

And again :—

"The Neapolitans are most fastidious and difficult to please, and like solid things."

But not more than a month had elapsed after his arrival in Naples, before Juvenal could say to his brother, after describing the care, study, and prayerfulness with which he prepared his sermons, and begging his prayers, "that the Lord may put His words in my heart and my mouth:"—

"By the grace of God the people are satisfied with me ; and I attend to what is useful as far as I can. We see already a great movement among many who think of renouncing the world and joining us : *non nobis Domine, non nobis, sed nomini tuo da gloriam.* (I speak of noble subjects, mature doctors, lawyers, and others, youths who seem very angels.) &c."

For marvellous and un hoped-for conversions followed upon his discourses ; and a witness examined in the Process, one of the Clerks Regular, says : "He was not only inflamed himself, but he also inspired his hearers with such compunction and fervour that through his preaching many abandoned their evil courses and resolved to change their state, whom out of respect I will not name, for they are at present good religious."

Cardinal Capecelatro says :—"It was to be expected that the fathers of the Oratory would be well received in Naples, but the joyousness of their welcome and the rapid and wonderful success of their work, surpassed all expectation and hope. . . . They were few in number, and with the exception of F. Borla, almost unknown in Naples. Nevertheless their work grew with astonishing rapidity, so that within a few years the Congregation became the centre of the moral and religious life of the city."\*

\* "Life of St Philip," ii. 133.

Severe to himself, but affable and kind to others, grave, modest, and humble, but full of charity and compassion, no one spoke to Blessed Juvenal or came across him without feeling as it were some hidden force urging him to a better life.

His private conversations were no less fruitful than his public discourses, and daily converted sinners. A few examples only can be here given.

One was that of the renowned singer, Donna Giovanna Sancia, whose voice and singing were so perfect that she commonly went by the name of "The Siren." She was the occasion of the greatest danger to the youth of the city, who could not withstand her charms; but when Juvenal took occasion to speak to her of Heaven and the beauty of virtue, the light of the Holy Ghost penetrated her heart, she beheld the miserable state of her soul, and, to the great edification of the city, she changed her ways, made a sincere confession of her whole life to Juvenal, and, in order to render her purpose of amendment inviolable, she pronounced a solemn vow never again to sing a profane song, but only moral or sacred ones.

This vow, which was written for her by Blessed Juvenal, ran as follows:—

"I, Giovannella Sancia, declare and promise to God that never again will I utter or sing any Spanish or Italian vain, impure, or profane song; but only psalms, hymns, motets, or devout spiritual canticles, to praise the Supreme Majesty of God our Lord, the Glorious Virgin, and the angels and saints of the Heavenly Paradise. Amen, so be it.

"Signed by me, the day of the Glorious Apostle and Evangelist, St John, my holy Patron, in Naples, the sixth of May 1596, Giovannella Sancia, after having received Communion at the sacred altar of St Januarius in the Cathedral, at the hands of the Rev. Father Juvenal Ancina, my spiritual father."

She pronounced this vow in the presence of her father



and mother, after which the Blessed Juvenal closed her mouth, saying: "On the part of God and of St Januarius, I close this mouth, that never again thou mayest open it to sing profane songs or words."

Juvenal himself gave the account of this in a letter to a friend in Rome, and he adds that,

"For the rest of her life she so inviolably observed her vow that not all the gold in the world would induce her to transgress it. And no matter how high might be the rank of those who tried every possible means of inducing her to do so, she would rather have been skinned alive than have broken it."

She led a virtuous and edifying life for the sixteen months that she survived, and made a holy death on the vigil of the Feast of the Annunciation, while the Dominican father who was assisting her was pronouncing the words: "*Omnes sancti angeli et archangeli, orate pro ea.*"

Another striking conversion was that of a wild and incorrigible youth, named Bartolomeo de Conto. His mother in her despair brought him to Juvenal one day in Church, and complained to him of all her son's misconduct. Instead of the kindness with which he usually received sinners, the Servant of God with a severe countenance called the youth, saying: "Come hither, thou hard heart," and raising his hand, he gave him a violent box on the ear. His mother, in terror, cried out, "Oh, Father! what are you doing? Do you not see that he is furious, and will run out and get stones to throw at you?" But Juvenal called him back again, and laying hold of his hair, forced him to bow his head down to the ground; and suddenly in that moment a change came over the obstinate young man. Full of compunction he threw himself on the ground before Juvenal and kissed his feet, and from that time he was a different being, and obeyed the Servant of God in everything.



Some sinners Juvenal received, like this youth, with severity, and others with gentleness, but in each case his method was successful ; and this great discrimination seems to prove that, in the exercise of his priestly office, Juvenal was guided, not by human prudence, but by the inspiration of the Spirit of God.

It is not therefore surprising that the number of abandoned women whom he brought back to a life of penance was almost incredible ; and so also was his success in appeasing quarrels and discord. For this he had a special gift, and whenever he entered any place he sought out those who were at variance, in order to restore holy peace and charity amongst them, and never failed to do so.

Both by example and by his burning words he greatly increased the devotion of the Neapolitans towards the great Martyr, St Januarius. He rarely concluded a sermon in the Oratory at Naples without exhorting his hearers to make a visit to their glorious Patron in the Cathedral opposite. This was the origin of the custom adopted by the frequenters of the Oratory exercises of always going to the Duomo to visit the Saint whenever they left the Church. Hence the Chapel containing the Shrine of the Saint, instead of being rarely opened, became a place of constant pilgrimage.

The relics of St Januarius were kept in a side chapel of the Cathedral, which was called the Tesoro, or Treasury of St Januarius ; but in the eyes of the Blessed Juvenal it was unworthy of that glorious Martyr ; and one day when preaching in the Duomo, on his feast-day, he quoted the text, "*Angustus est mihi locus, fac mihi domum ut inhabitem ;*" and continued : "Listen to the voice of St Januarius, saying, 'The place is too strait for me, make me room to dwell in ;'"\* and he added : "When, O Nea-

\* Isaias xlix. 20.

politans, will ye open your hands, and raise a worthy Treasury for him? See ye not that there is no room for him?" &c. And the result of his exhortations was that the magnificent Tesoro was built, which remains to this day.

B. Juvenal was also the composer of the Proper Office and Sequence of St Januarius, for use in Naples.

Immense results, moreover, followed upon the unrelenting war which Juvenal waged upon all profane songs. Like St Philip, he strove to use music for its highest end, and it was through his persevering exertions that the idea of the Saint in regard of the spiritual and sanctifying power of music was so deeply implanted in the Oratory of Naples.\*

He endeavoured to procure copies of all the songs that went about the town, and set other and devout words to them, composed either by himself or some of the Oratorian fathers; and with the object of banishing all profane or immodest songs, not only from Naples, but also from the whole of Italy, he published a book of hymns set to music, called "the Temple of Harmony," and dedicated to the Blessed Virgin. On the frontispiece was the Madonna and Juvenal kneeling before her, offering her some books with the words: "*Dignare me laudare te, Virgo sacrata.*"

But it was in the practice of heroic charity, above all, that the sanctity of Juvenal shone forth.

Before the coming of the Oratorian fathers, the Hospital for Incurables, filled as it was with the most loathsome diseases, had been a place shunned and neglected by all, where the sick languished in utter wretchedness. But F. Borla, the first Oratorian who visited Naples, and to whose unexampled generosity that city owed so many benefits,

\* Capecelatro, "Life of St Philip," ii. 163.



not only began the practice of tending these unhappy creatures, but even took up his abode in the hospital itself. F. Tarugi also visited it constantly with unwearied patience; and to it Blessed Juvenal devoted his most tender care.

He repaired thither continually, and employed himself in the most menial services—sweeping the floor, making the beds, feeding the paralysed; and dressing the most repulsive ulcers with his own hands, without showing the slightest nausea.

He had a blind penitent whose wants he supplied during the whole of his stay in Naples, and who under his direction made great strides in holiness. Juvenal employed another penitent to guide this blind man to the hospital every day, in order to console the poor sick and excite them to devotion, for he had received from God the grace of touching the hearts of those to whom he spoke.

By the example of the good worked in the hospital by this blind man, Juvenal induced many others, and especially young men who were his penitents, to visit it frequently, and serve the sick. Amongst these were many of the upper classes and the nobility, and the Vice-Queen herself, following in the footsteps and obeying the injunctions of the Servant of God, led numerous other ladies to serve the sick in the hospital, where she not only left large alms, but would make the beds with her own hands, and serve those in particular who were the most noisome, providing them with sheets and clean linen; doing it all with great joy, and repeating, "Father Juvenal is a man of God."

To perpetuate this work Juvenal founded a Congregation of ladies, called the "Benevolent Dames;" and his burning words so inflamed their zeal that the aristocracy of Naples, so proud and so haughty, were turned into angels of



consolation, who stood by the bedside of the poorest and most suffering, tending and serving them with their own hands, and showing them every sign of tender charity and love.\*

The devotion of the fathers of the Oratory to the sick poor was so great that they also founded on their premises no less than three confraternities of men of various stations in the world, to provide for the several wants of the needy. Of all of these confraternities, Juvenal was the chief promoter.†

The confraternity of ladies had no chapel at the Oratory, and did not meet there, but assembled at the hospital itself; the other three confraternities all built chapels of their own contiguous to the Church of the Oratory, where they practised their exercises of devotion and heard the Word of God; and the members of all of them employed their spare time in good works and in visiting the hospitals. One alone of these Congregations undertook the maintenance of forty beds, with every necessary provision of linen, mattresses, &c., at their own expense. On Sundays and festivals they provided the patients with a plentiful repast, served by their own hands; they made their beds, washed and cleansed them, waited on and fed the lunatics. The most fervent brothers performed these services two or three times a week as well, while hardly a day passed without one of the brothers distributing grapes, sweetmeats, and other delicacies amongst those in the wards allotted to them.

Those abodes of suffering thus became thronged with good souls intent on performing works of mercy to their unfortunate inmates.

\* Capecelatro, "Life of St Philip."

† It was as a member of one of these confraternities—that of the Nobles—and as a penitent for many years of one of the Oratorian fathers, that St Alphonso Liguori received his early training in virtue at the hands of St Philip's sons.

The Process says:—

“The example set by the fathers of the Oratory was followed by the Jesuit fathers and others, both religious and secular, to the great edification of the city.”

Having thus provided the poor sick with relief and the rich with the means of sanctification, Juvenal forgot not the little ones, beloved of Christ. These also had their special confraternity, and thus the children of the nobility were trained in works of piety, but rarely, if ever, visited the hospitals.

At Christmas, Juvenal was wont to honour the nakedness of the Divine Infant, so far as his means would allow. He would send for a second-hand dealer, and buy many suits of old clothes, and then collecting together a number of poor he would lead them into the Oratory, and shutting himself up there with them, he would make each one recite the Paternoster, Ave Maria, and Credo, with the Ten Commandments. After which he would despoil them of their rags, and clothe them in the garments he had bought, and then dismissing them kindly with a playful blow on the cheek, or lovingly embracing them, he would exhort them to be devout to Jesus and Mary, and send them away. He performed the same act of charity at Easter.

He made an arrangement with a barber named Master Scipio, that for a certain sum which he gave him he was to shave all those whom he should send to him. And whenever he saw any of the poor whose hair was long or dirty, he despatched them at once to this shop, and he made the barber promise that if he himself saw any of the poor in the same condition, he would perform the same work of charity for them of his own accord, and he would repay him another day.

Like St Philip, Juvenal had a great devotion to helping poor students, and took great pains to procure sufficient



sustenance for them. He would compose learned treatises and give them to these students to recite before some great personage, in order that they might obtain some assistance; and it was remarked that all those who were thus aided by the Servant of God, turned out unusually well. One of these entered the Dominican Order, and filled the highest offices in that holy state; and another, Emmanuel Nigro, became a Jesuit, and suffered death at the hands of the heretics in Claudiopolis for the faith of Jesus Christ.

Blessed Juvenal also showed tender charity to pilgrims, and especially to poor foreigners from beyond the Alps. These he could not suffer to be in want of anything. All those who came to Naples from Rome flocked to the Oratory to seek him, in great numbers, day by day, for the renown of his almsgiving and charity had reached even to those distant countries. He provided them with lodging, food, clothing, and employment; he gave them everything he could lay hands on,—insomuch that the fathers often bestowed some small alms on these strangers and sent them away without allowing them to see Juvenal, for fear of what he might take next, and lest he should be entirely stripped.

This fear was not without foundation, for meeting one day in the streets of Naples a poor English priest in tattered garments and in great distress, Juvenal took him aside in the chapel of Santa Restituta, which is within the Cathedral of Naples, and there taking off his own cassock, he gave it, with his usual cheerfulness, to the Englishman; and then turning to his companion he said, "Go to the Father Superior, and tell him that I am here without clothes, having given mine to one who stood in greater need of them than I. If, therefore, he wishes me to return home, he must send me some more." The good Englishman was amazed at such charity, and, wherever he went,



he said, "Father Juvenal is a saint; he stripped himself to clothe me, he has given me his own cassock."

Another time, when Juvenal was in Rome, seeing a French priest whose cassock was wet through, he took off his own and gave it to him, for fear he should suffer from having such damp clothes.

He was one day having some clothes cut out for his own use; but a poor man came up and said, "Give me those clothes, Father, out of charity, for I am more in want of them than you;" and the good Father instantly bestowed them upon him without any hesitation. To another poor gentleman whom he met in the street, and who had seen better days, he gave the watch he wore; that he might sell it, and support himself with the proceeds.

He gave away, in short, everything he possessed—money, clothes, and even the furniture and utensils of his own room; and the superiors of the Congregation were obliged to order the Father Minister to leave nothing in the room of Father Juvenal that was not an absolute necessity, while his brother (when living with him) kept all his clothes under lock and key. If he had nothing else left to give, he would give away his pocket-handkerchief, his beads, or any little trifle he happened to have about him; and when he had come to the end of all, he would at least give a kind word, or a sympathetic look, excusing himself to the poor for not relieving them, as though he were under an obligation of justice to do so; and, shrugging his shoulders, he would say: "My children, there is no more," for he could not find it in his heart to say, "Go away."

Having nothing about him one day, he said to a beggar, "Have patience," and passed on. His heart soon smote him for having refused the poor man, and taking him home with him, he ran up to his room and brought out

one of his books, and gave it to him to sell, and thus supply his wants.

He valued spiritual books most highly, and called them "inestimable gems, a precious treasure containing heavenly food," and his greatest recreation was in study; but having discovered this new source of alms, he made use of it so often that he wrote on the title-pages of his books, "*Juvenalis Ancinæ et Christi pauperum*;" and he constantly sold them to give the price to the poor.

God, however, will not be outdone in generosity, and He so disposed that these books generally found their way back to the Servant of God. For if the booksellers or others who bought them, found his name in them, or recognised his handwriting in the notes, they sent them back to him.

He whose taste was so delicate, would mortify himself so far as to carry onions in his breast, that he might have them in readiness for any poor he might meet; and he would even, as the proverb says, take the bread out of his own mouth to give to the poor.

He once made a pilgrimage to Amalfi to the tomb of St Andrew, the Apostle; and, with his companion, entered an inn to get some food. He had not yet begun to taste what was placed before him, when a poor man came up and asked for alms; and Juvenal immediately gave him all that was on his plate. His companion seeing this, gave Juvenal part of his own share; but he had hardly done so when this was all given to another poor man. The companion was annoyed and said, "Oh! Father, do eat something first yourself." But the Servant of God replied: "We must let them eat, God will not fail to provide for us."

He had done the same before in Rome, for he went one day to make the visit of the seven churches with some priests,



his fellow-countrymen, who, knowing that the distance was long, had brought with them a goodly provision to eat on the road. But, when they sat down to take their repast, it was not forthcoming. They looked at one another, saying: "What has become of all our provisions?" But Juvenal answered: "Who knows? Perchance Jesus Christ has taken them." For without their knowledge he had distributed everything to the poor, and thus their pilgrimage that day was truly one of penance. Many and many were the times that he thus cheated himself and his friends out of their necessities, to supply the poor; and yet no one ever took offence at it.

His alms were so joyfully, so ungrudgingly given, and were accompanied by such a kind manner and such tender, playful words, their value was doubly enhanced. His special love, however, was shown to those poor who were the most repulsive and loathsome; these he would embrace, kiss, and press to his bosom. And if he was remonstrated with, and advised to avoid such familiarity for fear of contracting some infection, he would answer: "They are as much creatures of God as I am."

His readiness to help the poor often reduced him to the greatest necessity and want: so that he could write to his brother:—

"By the grace of God I have arrived at that point which our holy Father desired, namely, to be in want of a shilling or a penny."

But even in this extremity his alms ceased not; for he took so great pains to provide the poor with the means of earning an honest livelihood that he used to be called "the agent of the poor."

He was also indefatigable in inducing the rich to help those in need; and he obtained large sums for his beloved poor, not only from princes and nobles, and generous



people, but also from the miserly and niggardly, for the latter declared that when Juvenal pleaded the cause of the poor they felt a secret interior force compelling them to give.

By this means he succeeded in placing in safety many young girls whose virtue would otherwise have been in danger ; and he also supported several whole families.

But when his friends who supplied him with such bountiful alms tried to give him something for himself, he invariably refused, and jealously avoided accepting anything. One Neapolitan lady said to him : " Father Juvenal, you are always asking for others and never for yourself. Do as a favour ask me for something that you yourself are in want of, for I should like to give you a present for your own use." But he declared, not without a certain holy displeasure, that nothing would induce him to ask for anything for himself, for he wanted nothing in the world but to save his soul.

In the spiritual works of mercy Juvenal was equally indefatigable ; in fact, it would be true to say that his whole life was spent in their exercise. For from his entrance into the Oratory until his death, it was wholly employed for the salvation of souls.

He preached no less than four or five regular sermons a week, all carefully prepared, studied, and matured in prayer ; he was indefatigable in teaching Christian doctrine ; he instructed the novices in theology ; he rose before daybreak to say his Office that he might have time to hear what he called " The torrent of confessions ;" he was ever in church or in the confessional,—so overwhelmed was he, in fact, with the demands made upon him, that he wrote to his brother that he could hardly find time on Saturdays even to have his tonsure shaven.

Another day he writes :—

“My time is so occupied that I have scarce the time to breathe ; all day long hearing confessions in the Oratory, visiting the sick and dying, to assist and console them, and hear their confessions ; called to many parts of the city by princes and nobles, whom it is impossible to refuse : all, however, under obedience ; to say Mass, say Office, to pray, the evening in the little Oratory ; you can imagine the rest.”

By his unceasing labours, his prayers, advice, reproofs, and exhortations, he daily gained innumerable souls to God ; and, his charity far surpassing his strength, he many times contracted grave and dangerous diseases which consumed his body ; but when he was advised to diminish his exertions, he would answer with Christian generosity : *“Animam meam nihil facio, dummodo aliquam animam Christo lucrifaciam.”* \*

\* “I reckon my life of no account, so long as I gain a single soul to Christ.”

## CHAPTER XIV.

NAPLES—*continued.* 1586-1596.

AMID this general esteem and successful apostolate no thought of vanity sullied the heart of Juvenal. Plunged in the conviction of his own nothingness, his constant cry was : "*Miseria et Misericordia !* Misery is mine, O God, and mercy Thine." Or changing the words of the Apostle he would say, not, "Depart from me," but, "Come unto me, O Lord, for I am a sinful man. *Veni ad me, Domine, quia homo peccator sum,*" which was one of his favourite ejaculations.

He founded those hopes of heaven, of which his heart was full, upon the saying of our Blessed Lord, that He was "not come to call the just, but sinners. *Non veni vocare justos sed peccatores.*"

Sinner, hypocrite, dunce, blockhead,—such were his epithets for himself, and they were the sincere expression of his own self-contempt ; for God had given him great light to recognise his own weakness, and he believed himself to be the greatest sinner in the world.

In his spiritual life he abhorred singularity and preferred the common and safer way ; and in giving an account of his interior to St Philip, he said :—"I walk willingly by the way of the muleteers, and leave the teaching of dreams to whomsoever wills."

The fame of his sanctity was spread far and wide. All treated him with the greatest reverence. People meeting him in the street knelt to ask his blessing. Every one



even prelates and religious, when they had the chance, would seize and kiss his hand or his cassock : but he on the contrary endeavoured to discredit himself.

Once while preaching with great fervour to some nuns in the Convent of the Annunziata, knowing that they had a high opinion of him, he suddenly stopped in the middle of his sermon to say that the lamp was going out, eagerly pointing to it, on purpose to seem ridiculous ; but he gained not his end, for every one understood for what purpose he had done so.

And going through Naples, perceiving that people were turning round to look at him, he let fall his cloak, and walked on without it to make them think him a fool ; but this action had exactly the contrary effect.

If any brother of the Congregation who was accompanying him about the city walked a little behind to show his respect for him, he would not suffer it for an instant ; for he positively abhorred to be shown any marks of honour or esteem.

His delight was to converse with the poor or those of no account ; and he avoided as much as possible all intercourse with the great. On entering the houses of the poor the heart of Juvenal was filled with joy, for these were the palaces and royal courts which he frequented, and on which his hopes were fixed. If he was called away from the poor to treat with any one of rank, he would dismiss the latter as quickly as he could, to return to the poor. He often walked with them, for he had a peculiar sympathy and joy in their company ; and when others wished to join him he found some excuse for sending them away, and continued his walk alone with his beloved poor.

One day when he had taken the novices to a country-house belonging to the Oratory of Naples, walking in the garden he gathered as many little nosegays as there were

youths, and tying to each a little paper on which were written two sentences, one from the book of Wisdom, and another from one of the Fathers, he made the novices sit down and each take a nosegay out of the basket in which he had placed them, and which he set down on the ground in the centre of the group; and when each had read the sentence that had fallen to his share, he made a fervent little exhortation upon them to encourage them in the pursuit of perfection. But soon after, it seemed to him that he had been taking too much upon himself in this act, and, kneeling down in the midst of those novices, he began to reprove and accuse himself with so much humility that they were all astonished to see their Novice-Master humble himself thus at their feet. They tried to make him rise again, but this he would not allow; but bade them be seated, and told them that he was in truth a great sinner, and deserved all chastisement from God; and that if thunderbolts did not fall upon him it was because the most Holy Madonna kept him safe under her mantle. And so saying, he began to weep bitterly, and recommended himself earnestly to their prayers.

The following letter to St Philip, written from Naples, will also show how humble was his opinion of himself:—

“MOST REV. AND HONOURED FATHER,—I think your Reverence must still remember Vachedani, who was formerly your penitent at San Giovanni de’ Fiorentini. He seems to me to be a deserving subject, and worthy of the grace which he seeks, of being admitted into our Congregation. Hence I enclose all the letters he has written me about this affair, that you may see the progress of it, and decide how it shall end. I will write also to the two Anchorites, who are staying at the vineyard. But for the rest I shall seek a more convenient time, as I am trying not to fatigue myself too much by writing many letters in this excessive heat, nor sermons (*a quibus scribendis jampridem omnino destiti* \*), nor anything else, especially as I have to-day

\* “From writing which I long ago quite desisted.”



just begun to look over the new quires of the Annals of Father Cesare, which I have great pleasure in doing, and very little trouble in scratching out, as, thanks be to God, and to the carefulness with which they have been sent to me, they are, without comparison, more correct than the two preceding volumes. Tell that holy man that he may expect to reap great fruit from his labours. Well done, well done, Father Cesare! *Aut Cæsar aut nihil.* A few days ago I heard from another Father Cesare, a Jesuit, that in their college here in Naples they are having the aforesaid Annals read in the refectory, and that they are held in great esteem by all. *Benedictus Dominus.\** And a few months ago, I heard that they were highly prized by F. Mario d' Andria, a famous Dominican, and their chief casuist, and are even quoted in the pulpit, *in tractatu de Passione Domini. Non nobis, Domine non nobis, sed nomini tuo da gloriam.†*

The new work of Father Thomas the Rector gives us pleasant, substantial, and wholesome pasture in the refectory in the mornings, and in the evening the Annals, which all like, and which I hope will prove most useful and acceptable, not only to faithful Catholics, but also to our very adversaries and mortal enemies. The only thing I would wish is that there were more copious marginal notes, and greater vigilance in correcting the press; as has, I see, been used in the last sheets sent me. As to the former ones, *macte animo et virtute pater; sic itur ad astra.*

Father Camillus is making the epitome of the Annals manfully. *Itaque omnes in vinea Domini strenue collaborant.‡* I alone, weaker and more slothful, am living at ease and enjoying myself, reaping the fruits of the labours of others, like a boy with sweatmeats, or a drone in a hive. For in this is the saying true: that it is one man that soweth, and another that reapeth. Others have laboured and we have entered into their labours. Hence my confusion is greatly increased in that, being so worthless, useless, and inexperienced, and moreover not a little ignorant and presumptuous (*Coram Domino quia non mentior§*), nevertheless, last week it fell to me to be made one of the assistants of our Father Rector: I leave your Reverence to imagine what a fine appearance I shall make as assistant or counsellor. *Dignum patella operculum, et nos*

\* "Blessed be the Lord."

† "Not to us, O Lord, not to us, but to Thy Name give glory."

‡ "Thus all work earnestly in the vineyard of the Lord."

§ "Before God I lie not."



*quoque poma natamus. Nos numerus vulgi, et fruges consumere nati.* I am sure, when this is known, there will be many a fine peal of laughter. Father Bordi and Father Baronio together on one side, and Fathers Germanico and Gallo on the other, will laugh in the town, and most justly; but still, I console myself a little that others, such as Fathers Alessandro, Angelo, Nicolò, Giulio, and Flaminio, as more compassionate, will take pity on me, and so will our Giovan Matteo, *jure fraternitatis*.\* In this great confusion and need therefore, besides my many other ordinary wants, I beg from all the help of their fervent prayers, and in fine from your Reverence, your holy and ample benediction.—Of your Rev. Paternity, unworthy son in Christ, and useless servant,

“GIOVENALE ANCINA.

“NAPLES, 19th July '90.”

Blessed Juvenal rejoiced in and willingly accepted all occasions of humiliation. He went one day to say Mass in a certain Church out of devotion. While he was vesting he heard the sacristan grumbling that this was not a time to come and say Mass, that the hour was inconvenient, and so forth; and as soon as Juvenal had finished his Mass, he prostrated himself at his whole length on the ground before that sacristan, humbly begging his pardon, saying that he would not rise until he had forgiven him. The sacristan, in his surprise and confusion, tried to excuse himself as well as he could, but he found that, in order to raise the Servant of God from the ground, he was obliged to say, “I pardon thee,” for he would not get up until he had received his forgiveness.

The Majordomo of the Archbishop of Sorrento one day related to Juvenal some sad occurrence; so he replied in jest, “You are a bird of evil omen.” The man seemed a little hurt at this remark, and Juvenal, after reflecting on it, went a few days later to visit his friend, and drawing him aside into his private room, he prostrated himself before him, and seizing his feet, said: “Tread under foot this

\* “By right of brotherhood.”

untamed beast, place your feet upon him." And after making many apologies he left him both confused and edified.

Thus we see that the great esteem in which Juvenal was held by all did not detract in the slightest degree from his heroic humility. He had, in fact, so bad an opinion of himself, that when he heard of any strange misfortune or great public calamity he attributed it all to his own sins.

Such were his interior dispositions.

If, on the other hand, we would learn something of the secret of his success in dealing with souls, we must turn to another page in his life, his austerity.

His severity with himself was unbroken, for he denied his senses every gratification, subjecting them entirely to reason and to God. His body was kept enthralled in a state of holy bondage ; his eyes were condemned to constant tears for his own sins and those of others, and were denied the sight of earthly beauty, save and except such creatures of God as raised the mind to Him. His hands enjoyed not the poor liberty of moving at their will ; for as he walked along the streets they were kept ever clasped before him, or joined in the attitude of prayer.

His amount of food and sleep were sparing in the extreme. For, as it has been said that his whole life was one continual prayer, so may it truly be added that his whole life was a constant fast also, and a fast without any collation ; for he hardly tasted supper, in order, as he said, to keep his head clear for prayer during the night-time.

In a grave sickness which brought him near death, his mortification was perceived. For after drinking a bitter draught he asked for water to rinse out the glass that he might swallow the dregs ; and even after that, he continued wiping it out with his finger and licking up every drop that remained, for he observed to those present : "You do not



know what these things are ; they are all precious things." He alluded to the value of the mortification, but he hoped they would understand that he spoke of the price of the medicaments.

Once at Naples his tongue, from some cause or other, became so scarified that he could neither speak nor chew, but could only swallow a little broth. Lent was approaching, and he wrote to his brother :—

"If I do not get better soon, I greatly fear they will make me break the fast, at least with eggs : and you may imagine how hard I shall try to avoid this, especially in Holy Week. Pray therefore for me, that, if it be expedient, I may soon recover. But if not expedient, may the Lord grant that my tongue may cleave to the roof of my mouth, so that at any rate I may be saved by silence, for I offend greatly in much speaking."

Juvenal constantly wore hair-shirts and instruments of penance, and his disciplines were frequent and severe. He used iron scourges, and after death his body was found to be discoloured all over with the blows he had inflicted on himself, and his discipline was covered with blood.

His penances have not unjustly been compared to those of St Jerome *Æmilian* and St Ignatius, although, unlike those two saints, he had no worldly or sinful past to atone for. His was, in fact, a life of apostolic toil in a frame worn by hunger and watching and severe and continual penance day and night.

It was not only in exterior mortification that he excelled ; his interior mortification was if anything, still more wonderful.

He was a man, as has been related, of extraordinary talent and learning, of remarkable prudence and sagacity, yet his self-abnegation was such that he utterly distrusted his own judgment, and never ventured to undertake or settle anything without the counsel and advice of others. He submitted his decisions, even after he was a Bishop, to



the opinion of his younger brother, Giovan Matteo, and if he did not exactly follow his recommendation he asked his pardon.

Or, to take another instance. This holy man, who, when left to himself, immediately plunged into the delights of contemplation, yet lived at the beck and call of all those who were in need of him. Instantly he came, and at the first summons, to the poor, the afflicted, or the ignorant, with a cordial and ungrudging welcome, without a shadow even of regret upon his face for the joys he was leaving, without a single token appearing of the sacrifice he was making, the greatness and the depth of which can be appreciated only by saint-like souls.

His will was so entirely renounced that it seemed as though he had none of his own. In everything, down to the smallest details, it was led captive by obedience ; and obedience not only to the commands of his superiors, but even to the good pleasure of his companions.

A great spiritual writer has said : " The gift of miracles follows hard upon austerity." Thus we find that when Juvenal visited the son of the Princess of Bisignano in her palace at Naples, his mother asked, as he came out, what he thought of him, and he replied : " He will recover from this disease ; but God will shortly take him away, because you love this son more than God." The child did recover from the first malady, but after three months he fell sick once more, and died. And when Juvenal went to console his mother, the Princess, she came to meet him, saying to all the assembled ladies : " This father is a prophet : for he foretold to me all that has taken place ; namely, that God would take away my son because I loved him more than God."

Another day, when going into his confessional, the aunt of Don Giovanni Colonna approached B. Juvenal and

kissed his hand, and the Father placed his hand upon the mantle she wore upon her head, and said : “ *Dispone domui tue quia morieris tu, et non vives ;* ” \* repeating two or three times, as though he had perfect certainty of it, “ *et non vives, et non vives.* ”

The lady was perfectly well and strong at the time, but a few days later she fell sick and died.

Fabio Sccondito also met Juvenal in the Church of the Oratory of Naples, and spoke to him of various things ; but Juvenal took his hand in both of his, and said : “ Signor Fabio, there is a remedy for all things except for the bitterness of death.” These words were taken to be a prophecy of his death, and a few days later he also was taken ill and died.

To a novice who abandoned the Congregation, and had given himself up to evil courses, Juvenal foretold many grave misfortunes, without, however, withdrawing him from his scandalous life. But after a short time the youth, overladen with tribulation, fell sick, and recalling the predictions and charitable admonitions of the Servant of God, he sent for him, and, placing himself entirely in his hands, died in good dispositions. But before he died, he said : “ Bring hither to me all those who abandon holy places, and let them grow wise at my expense.”

On the other hand, when Giulio Cesare Tagliaferro was lying at the point of death, having received all the last sacraments, Juvenal visited him and merely said, “ Have faith, and fear not ; this is nothing,” and the sick man immediately began to recover.

And when Vincenzo Lantero, who was afterwards Archbishop of Ragusa, was very ill with dysentery, and in great danger, Juvenal visited him and asked him how he liked to die. He answered that he was well-pleased. Then

\* “ Take order for thy house, for thou shalt die, and not live.”



the Servant of God added : " My son, this is not thy hour ; when death comes, it will cause sweat on thy brow." He then recited some prayers and placed his hand on his head, and the sick man at once began to mend, and was soon out of bed again.

Domenico Pace had a son who was very virtuous. When the boy was in perfect health Juvenal said to his father, " Know that thou wilt lose one of thy sons, and the best of them all," and the good youth died shortly after.

Before the year 1590 had begun, Juvenal often exclaimed with much earnestness : " We must make haste, for the days are evil. Bad times are feared, and the worst may be expected. Days of tribulation are at hand. ' Let those that are in Judea flee to the mountains, and let them not turn back to take anything out of their houses.' Famines, pestilences, banditti, warfare, rumours of wars, bankruptcies, vacant bishoprics, and dangers of schisms. May God have mercy upon us ! "

Students of history know full well how truly, during the years 1590 and 1591, these prophecies were fulfilled.

Almighty God testified publicly how dear to Him was this His Servant, by renewing in his favour the miracle He had formerly worked for the Israelites in the desert. Blessed Juvenal was going one day on an errand of mercy up the hill of San Martino above the city of Naples. It was in the burning heat of the dog-days, and when half-way up the hill, being heated and tired, he turned into a Church to pray. When they came out he said to his companion : " My son, see how good God is to take pity on us poor sinners, for, to prevent us from being roasted by this scorching sun, He has placed that cloud over it. Know, that He has made it expressly for us ; and it will not disappear until we have reached our journey's end." The little cloud was just big enough to cover the sun and



give them shade, and during the whole of their walk it never stirred; but, when they had arrived at their destination, Juvenal turned towards it and made the sign of the cross, and it instantly disappeared.

Another day Juvenal had gone with Luca Passero, a lay-brother of the Congregation, to visit the relics of St Januarius in the Cathedral of Naples, and after praying there, on descending the steps of the Tesoro, he looked fixedly at his companion, and said: "Luca, thou wilt have to suffer from pains in thy side and from stone." The brother was at that time in perfect health, without a suspicion of any evil; but thirty-five years after he was struck down by disease and pain, and he recalled the words of the Servant of God, uttered so long ago, for it was the very disease of which he had warned him.

Prophecy was not, however, the only miraculous gift bestowed upon the Servant of God. Giovanni Macque had suffered great pain in his right arm for a whole year, without deriving any benefit from the numerous remedies he had tried. He went to Juvenal to tell him of his infirmity and the great pain he was suffering. The Servant of God said: "Show me where the pain is;" and, placing his hand on the spot, the pain fled at his touch, never to return.

Like St Philip, Juvenal loved to mortify his disciples. Being one day invited to dinner in a country villa, by one of his penitents of noble birth, in the middle of dinner he espied a heap of onions, and desired that they should be brought to table. In vain it was represented to him that they were so strong and pungent that they could not be eaten or hardly looked at without tears. The Servant of God insisted on their being placed upon the table. And taking one in his hands, he blessed it with the sign of the cross, and dividing it in many pieces he bade the guests

eat it. When they obeyed him, they found to their amazement, that its taste had been changed into a sweet and delightful one, which they all attributed, and with reason, to his blessing and the touch of his hand. In the simplicity of his heart Juvenal related this fact to the fathers of the Congregation on his return home.

A young child eleven months old was despaired of by the doctors, for she could not swallow any nourishment, and no remedies produced any effect. The Father, the same Giovanni Macque named above, begged the Servant of God to come and comfort the mother in her anguish. Juvenal went home with him, and, being moved with compassion for the distress of the poor woman, he said to her husband, "Let us go and pray in Santa Maria del Principio." On entering the Church he turned to Giovanni, and said: "We shall be heard;" and after they had prayed together, he said: "Fear not; the child will not die." And returning to the house, he said again to the mother: "Fear not, the babe will not die." And suddenly the child began to recover, and by nightfall it was restored to health.

Little wonder was it that once when, overcome by incessant labour, Juvenal himself was struck down by grievous sickness, the concern was shown for him by all ranks which he depicts in the following letter to St Philip:—

"MOST REV. AND HONOURED FATHER,—As your Reverence has received full accounts of the grave and mortal sickness sent to me by the Lord, to abase in some measure my pride, and in just and merited chastisement of my sins, and of the long convalescence that followed it, I will say no more about it, to avoid repetition and to fly idle words. I will only say that *commota est universa civitas*,\* with vows made for me, fasts, masses, litanies, tears, sobs, sighs, pilgrimages to the most distant churches, made barefooted by the nobility, disciplines to blood from the

\* "The whole city was moved."



Capuchins, and other devout religious, fervent prayers continued for many days, &c.; as if I had been some important personage in the Church of God, and not rather a man, or more rightly a worm and no man, the reproach of men and the outcast of the people, the off-scouring of all even until now. I will not mention the presents sent me by many of all ranks, even from the knights and the highest nobles, marquises, counts, barons; that is to say, rich wines, fruits of every kind, birds, fish, meat, delicate sweetmeats, besides the innumerable visits from prelates and titled people, &c. O my great confusion! This was notably increased by the great, and indeed excessive and unspeakable, charity shown me night and day by our rev. fathers and brothers, who had me treated by the two best and most famous doctors in Naples, especially Signor Cesare Scana-pero, a venerable old man, and more than half a saint, whom I can never repay.

"But above all, I acknowledge that I received the grace of restoration to health, from God our Lord, chiefly through means of the most frequent and fervent prayers made by your Reverence for me, and your ardent sighs sent up to heaven, the effect of which I many times felt sensibly, nay, truly touched with my hand. *Sit nomen Domini benedictum in sæcula.\**

"Now to sum up, my dearest and most revered Father, here we are. *Fui mortuus, et ecce sum vivens, resurrexi et adhuc sum tecum. Alleluia. Castigans castigavit me Dominus, et morti non tradidit me; non moriar, sed vivam, et narrabo opera Domini; qui exaltavit me de portis mortis, ut annunciem laudationes ejus in portis filiæ Sion; qui flagellat et salvat, deducit ad inferos et reducit: misericordiæ Domini quia non sumus consumpti, neque defecerunt miserationes ejus qui dixit, ego occidam, et ego vivere faciam; percutiam et ego sanabo.†*

"It remains therefore for your Reverence to obtain for me fresh grace, and in this next year, or rather in this year already begun,

\* "Blessed for ever be the name of the Lord."

† "I was dead and behold I am living, I rose again and am still with thee. Alleluia. The Lord chastising hath chastised me; but He hath not delivered me over to death. I shall not die but live and shall declare the works of the Lord. Who hath lifted me up from the gates of death; that I may declare all his praises in the gates of the daughter of Sion. Who scourgeth and saveth, leadeth down to hell and bringeth back again: the mercies of the Lord that we are not consumed, nor have His commiserations failed who said: I will kill and I will make to live; I will strike and I will heal."



a new heart and a new spirit, that I may put on the new man and may walk in newness of life, that I may be able to spend the little of life yet remaining to me, prolonged without any merit of mine by the pure mercy of God, all for the glory of His Divine Majesty, for my own salvation, and the general edification of this holy community, of which I am so unworthy a member. While on the other hand I will never fail, whatever I may be, to pray oftener for a long life for your Reverence, and prosperous health for all our rev. fathers, to all of whom I feel greatly indebted.

"This morning prayers were said and Masses offered for our good brother, G. B. Guerra; and this very morning it came to me to say the Mass on the feast of St Thomas of Canterbury, whose brains were scattered on the pavement of the Church. O, that the Lord might hear me and that my sacrifice might be acceptable. Amen.

"With the grace of God and by common consent of the fathers, I have dexterously introduced into our week-day Oratory the singing of the devout hymns of Animuccia, and they succeed admirably, much to the satisfaction of the musicians, being well arranged, with true and chosen voices, accompanied by the organ, to the universal pleasure and content of the whole audience, which is very large.

"About Lucilla my niece, and her entrance into the Monastery, I will write to my brother, in order not to weary your Reverence, and in conclusion and without end I kiss your sacred hands, and feet also, with profound respect, humbly begging your holy benediction. *Benedicite Pater*.—Your Reverence's unworthy son in Christ, and least and useless servant,

"GIOVENALE ANCINA.

"NAPLES, to-day, the 29th December 1589, the old year." \*

The fathers on their part were not wanting in their care for so valuable a subject. Juvenal writes to his brother:—

"On the solemn festival of the Conception of the B. Virgin, early in the morning before light.

"*Deo gratias et beatissimæ Virgini*. . . . By holy obedience, I

\* St Philip was so pleased with this letter, that he had it read publicly; and he himself read it aloud to Cardinal Paleotto.

shall have to go down this morning to the confessional, where I expect there will be a great concourse of penitents, and especially women, because this feast is most solemn, not only here in Naples, but in the whole kingdom. As to the Oratory, the fathers are sparing me so as to preserve me as long as possible. And such is their great charity and prudent government, that I think that will go on until nearly Christmas. In the meantime, *canam cum propheta, secretum meum mihi; et bonum est in silentio praestolari salutare tuum Domine. Item, in silentio, et spe erit fortitudo vestra.\** And if it were not for the great want of confessors, for the harvest is great but the labourers are few, without doubt he would have let me rest till Christmas. But necessity urgeth and knoweth no law; and obedience is better than sacrifices. "*Sit nomen Domini benedictum in saecula. Amen.*"

To defend me better from the cold, being not a little reduced, and very weak in my legs, he has had made for me a good new cassock, lined with the skins of the wild cat, which is light, and keeps me warm day and night, slippers with cork inside, a beretta with two nice little berettini inside of fine silk; a hot little room which is a perfect stove; and what helps and pleases me still more, far removed from all noise and tumult of the streets, and whose windows look upon the lemons and orange trees of the garden. . . ."

By their fervent prayers and tender care, the Neapolitans did indeed obtain the restoration to health of Blessed Juvenal, but nevertheless they failed to keep him permanently amongst them. God had other work for His Servant to do, and souls to save which only such as he could rescue. The light of his sanctity had already illustrated the Holy City and the capital of the southern kingdom of Naples—its last beams were to be shed upon the north, his own native country of Piedmont.

After a ten years' sojourn among them, the Neapolitans had to learn, to their deep sorrow, that Juvenal was about to

\* "I will sing with the Prophet, My secret to myself, my secret to myself. And, It is good to wait with silence for thy salvation, O Lord. Also, In silence and in hope shall your strength be."

depart. In him the poor lost their preserver, his penitents their spiritual father, the afflicted their consoler, the sick the saint who had healed them ; and they were loth to let him go, but the voice that called him back to Rome was that of obedience, and he would listen to no other.



## CHAPTER XV.

### HIS TEMPTATION.

WHILE Juvenal was working in the Congregation of St Philip with such great utility, both public and private, and advancing daily in sanctity, while the mere touch of his hand could dispel temptation in others, he was himself attacked by a severe and most artful one. The enemy, furious at the sight of the daily conquests of Juvenal, and the number of souls that the Servant of God wrested from his grasp, determined to lay siege to the citadel itself.

To a soul such as his, the delights of the flesh or of the world could be no allurements, but he hungered and thirsted after a closer intercourse with God, and it was here that the battery was laid. The thought of leaving the Oratory to enter a religious Order came into his mind, and the desires it brought with it of greater peace, of a more perfect state, and a higher degree of perfection, were so specious and so plausible that he dwelt upon it for some time.

On the other hand, in walking through the highways and byways of Naples in visiting the sick, his heart was sorely moved by the abandoned state of souls, and the numbers that were lost for want of spiritual instruction.

This very compassion, good as it was in itself, became to him a source of danger. For, longing to fly to their succour at all costs, he even determined to abandon his own vocation, and found a Congregation of secular priests, who should devote themselves to preaching the Word of

God, firstly, to princes and nobles in their own houses, so that those whom the least trouble would deter from coming to Church, might be reminded to save their souls; secondly, to nuns who had no one to break this bread to them; thirdly, to the poor in the hospitals and those fettered in prisons, where the stench and filth were so great that it was rare to find any to minister to them; fourthly, to those condemned to the galleys for their crimes; fifthly, to abandoned women in order to rescue them from the abysses of their sin; and lastly, to the peasants and agricultural labourers, who were often living in the darkness of ignorance, without any knowledge of God or the faith.

After many watchings, fasts, and pilgrimages, with constant prayers to know the will of God, Juvenal prepared to begin this work, and even to gather together the companions who were to aid him in it.

Whether this temptation was the same as that mentioned above, or a separate one, is not very clear; but anyhow, after the death of St Philip he wrote from Naples to his brother:—

“Since the death of our Rev. Father, whose memory is in benediction, I am meditating a stricter life, or, if only equally strict, more useful for my salvation; if thou art not inclined to imitate what by the inspiration of God I shall attempt, at least oppose it not; but more of this hereafter. In the meantime, let us pray earnestly that the Lord may deign to enlighten me, nor allow me to be in any way deceived, or deluded, or seduced by the *incursu et daemonio meridiano* &c. This privately, for thine own ear alone, until such time, &c. May the Lord be ever with thee, Amen. Salute the fathers and brothers, *Deo gratias*. To Agatha another time.—Your brother, G. A.

“NAPLES, 14<sup>th</sup> July 1595.”

Great indeed was the dismay of the community at Naples, when Juvenal imparted to them his idea, and that,



not merely as a suggestion, but as a fully formed design. No means were left untried of inducing him to change his purpose : arguments, entreaties, remonstrances ; but all in vain. Juvenal still believed that it was an inspiration from God which was leading him to be unfaithful to his vocation.

But in his great prudence and humility he would not decide so important a matter himself, but sought counsel from many persons of weight and holiness ; besides pondering the matter carefully in prayer.

Amongst the first to whom he would naturally turn were of course Baronius, then superior of the Roman Oratory, and Mgr. Tarugi, Archbishop of Avignon, also his former brother in the Congregation. Baronius so greatly esteemed and revered Blessed Juvenal, his spirituality, his exact observance, his modesty and other virtues, that he considered him the model of a saintly ecclesiastic. On the subject of his temptation he wrote to him as follows :—

“What hast thou done? May God spare thee! When I read thy letter I trembled all over, as though struck by a sudden thunderbolt. Can it indeed be, that, forgetful of thyself and of thy brethren, thou art meditating things that will brand thee with the mark of inconstancy, and us with that of cruelty? Granted thou dost long for peace: who would deny how many places of retirement there are in our house, how many havens of peace, whether thou seekest them at Naples, at Rome, or at San Severino? But this was not the example our Father left thee, that thou shouldst retire from the camp for thine own advantage; he who, up to the age of eighty, lived not for himself, but for the good of all others, by night and by day, until his last hour. He it is whom we ought to imitate, dearest brother, and this shall be our peace, if, as becomes Apostolic men, we are *in laboribus multis*, in many labours. Let it be our greatest glory to be able to say ‘I have laboured more than others.’ Let it not pass out of thy mind, I beg of thee, that an aged tree cannot be transplanted into a new soil, without detriment to itself.



"I do not wish thee to attend to my dream, but yet I would have thee by no means forget that that most wicked man prophesied when he was the high priest of that year.

"Finally, remember that I am always ready to serve thee in all things, and to consult thy convenience in everything. If thou art unwilling any longer to hear confessions, do as thou wilt, we will not compel thee. But place before thine eyes the tears of the children seeking bread, and the strict account exacted by the father of the family of the talent entrusted to thee for the performance of this work.

"If thou hast any charity, any bowels of mercy, I beg of thee, I beseech thee, to console me by a letter, lest in my utter consternation, I should be overwhelmed and undone by excess of grief.

"Again I repeat; we shall breathe if thou dost remain. Know, however, that I have such confidence in the Most Holy Virgin, whom thou art about to visit in pilgrimage, that I trust she will keep thee, whether thou wilt or no, within her fold—I mean, in our house.

"Prepare for thy return to Rome next year, in the month of April, for our elections. Who will bring back to me my brother, nurtured by the same mother? then will I gladly embrace thee. In the meantime—farewell. Live happily, but not for thyself. Excuse an unlearned man writing Latin in haste. May God ever guard thee in all thy ways, and preserve thee in safety.

"ROME, 5th August 1595."

Tarugi was a man of large heart and warm affections, and he was deeply attached to Juvenal, who had been his subject for six years at Naples. When they were parted he constantly wrote to the Servant of God, and implored him to do the same by him, as his letters filled him with spiritual consolation. But Juvenal was ever firm to his resolution of avoiding unnecessary correspondence; hence the letters of the Archbishop are full of complaints:—

"You are inexorable; and only fill the first page. You write like the lawyers, leaving a large margin on each side; and with lines as far apart as if you were writing for music."

Another time he says :—

"Can you doubt, my most dear and holy Father, the love and reverence I bear you? I have always loved and never can forget you. But grow not weary of me. Have pity on me, and recommend me to God in your prayers and sacrifices.—Write to me always : if not a letter, a note ; if not a note, a salute."

The burden of his letters was—" *Scrivetemi, amatemi, e pregate Dio per me.*" \*

The following is the letter he wrote to Juvenal on the subject of his temptation :—

"Your Reverence is aware that when you wished to deliberate upon your state of life, and a benefice was offered to you, you conferred confidentially with me, and placed the matter in my hands. This was the first time that I knew you, and I began at once to love you ; and I pointed out and invited you to embrace the same state that I had chosen for myself. And when the affair was referred to that blessed soul, now reigning in heaven, who was afterwards the Father of us both, your Reverence and your good brother, Giovanni Matteo, were both received into the Congregation,—a thing that was not generally so easily concluded by our reverend Father Philip of blessed memory. For all this, and also on account of my age, and because I have (although unworthily) governed those houses where we have dwelt together, both at Rome and Naples, and because I am now a Prelate (although I blush to think how little I merited that honour), and because of the affection I bear to your Reverence, as you justly deserve and I am bound to do, and because that holy soul wished (in case I should survive him) to leave me in his place, and has, I believe, obtained for me from God a little share in his discernment of spirits, gained from him like that of Moses to be communicated to the seventy ancients, I believe that the Majesty of God has inspired your Reverence to ask my advice as to the execution of that purpose which you are turning over in your mind,—of passing to a new state and method of life, in order as you say, to prepare for death. My Rev. Father, no thoughts or wishes but good ones could arise in the heart of one who like your Reverence has so laboured in the service of God. It is easy to conceive a good thought, but it is not every good thought

\* "Write to me, love me, and pray God for me."



that should be followed when they lead to change ; especially when we find our conscience is in a good state and when we are living in company of men who fear God. Our first duty is charity ; and when we can exercise it, and increase it in ourselves and extend it to our neighbour, as your Reverence is occupied in doing, I do not believe that you yourself would advise another in similar circumstances to make such a change.

“How could any Servant of God improve upon the external fruitful circumstances in which your Reverence is placed ? You celebrate Mass every day, you daily administer the Word of God, and the Sacraments of Confession and Communion. You have credit with the whole city of Naples, beginning with the palace of the Viceroy, and descending through the Princes and Princesses, the Dukes and Duchesses, through every grade and class ; both in the city and outside of it you are respected and looked up to as a virtuous and holy Priest ; with reason and justly you are esteemed and beloved by all the fathers of that Congregation in which you have led a praiseworthy life for so many years.

“And for what other state of life could you exchange your present one ? How could you, at your age, find again in another all that you would give up in your old vocation ? The idea of enjoying greater peace in order to attend to your own soul may be a temptation as well as devotion ; for he who finds not in the retirement of his heart that true peace which the Holy Spirit bestows upon good consciences will never gain it from places or persons. I am speaking of those who already possess it, as you do, but who seek to augment it by leaving the certain for the uncertain, and instead of increasing it, run the risk of losing it entirely.

“When a man is in a good state of life, he is not aware how good it is until he finds it out by the contrast, when for his misfortune he loses it. Then he is stung by scruples and remorse, and would fain revoke his rash leap ; but he is captive, and ruined, and forced to have bitter patience.

“Again, when we wish to change from one place to another, we are wont to consider what we have as burdensome, and to look upon that state which we are choosing as happy and light : not foreseeing the evils and the imperfections which may be hidden therein, being still untried. In the novitiate we discover them not, being as yet not incorporated, nor made partaker in the troubles and contradictions that lurk therein ; and afterwards



when we perceive how deep are the waters, we wish we had never plunged into them.

"My father, if you wish to retire to your home to live in peace with the Rev. Father Giovanni Matteo, from whom, as you love him well, I imagine you may very likely have caught his complaint, I would remind you of the domestic cares, the confusion of business, the temptations and tribulations which the world produces; that he who passes through thorns, cannot help but prick himself, nor can any one pass through mud without soiling himself; and that the consideration of these things is one thing, but the practice of them is a very different matter.

"If it is a religious order that you are contemplating, and think to find a more perfect state, through the vows and profession; still, you cannot discover how they are kept, nor what union and peace there may be (be it said with all honour to the good and observant religious). Still, when I weigh all the spirituality, the peace, the daily fruitful exercises, enjoyed at the present time by our Congregation, and the said exercises are among the highest in the bosom of Holy Church (for I prefer the administration of the Word of God to every other useful exercise), I would not change that state for any other.

"But that Father Juvenal should now abandon the Congregation, the mother that has nurtured him, and should leave all behind him, great and small, filled with sorrow, and thus cast a slur upon the reputation of those who remain, for the world always takes the worst interpretation, and that he should not be satisfied to follow the advice of his rev. fathers and brothers,—if this will say, should happen, I should be more grieved at heart for all the above reasons, than if the Church should fall in ruins, if the houses perished, if all the members the Congregation now possesses should die in one day, like the children of Job. Therefore, if I can advise, if I can pray, if, in the estimation of your Reverence, I have any power of discerning temptations from good inspirations, I implore you, I conjure you, to lay aside this new thought, and to believe most firmly that it is a temptation; and a temptation all the more dangerous for being disguised under the cloak of good, and of greater perfection.

"Rev. Father, I beg of you not to distress me by letting me hear of similar resolutions.

"Your Reverence's Servant, who loves you,

"THE ARCHBISHOP OF AVIGNON.

"AVIGNON, 25th September 1595."

Even after this, Archbishop Tarugi could not rest, but wrote a few days later to F. Giovan Matteo, as follows :—

“I think your Reverence must long have known from many tokens how much I love and esteem both the Rev. Father Juvenal and yourself, as the good brothers that you are, and good Priests, and useful members of the Congregation : hence you may judge with what bitter sorrow I have heard of this disturbance, as well as of the so recent death of our Reverend and Holy Pastor and Father Maestro Philip ; may he be in heaven ! . . .

“I am writing a long letter to his Reverence, and praying, for I am deeply afflicted, seeing as I do that this is an express temptation of the devil to ruin, not only his Reverence, but by his example many others, and to scandalise those externs who might be inspired to enter, and so prevent their coming.

“You, Rev. Father, can heal him better than any other, because he loves you, and believes you ; and if you stand firm and persevering, and speak to him seriously, showing him the injury he is doing to the Congregation, and the scandal he is giving, you will have more power to detain him than any one else.

“He is clearly deceived, tempted, and very severely. Please God he will wait for these letters, and may not already have taken the leap.

“I recommend myself to your prayers. Believe me, this news has so grieved me that when I think of it, I find no consolation, and I blush for him ; for a mere child would have the sense to be able to discover, understand, despise, and conquer it.

“Your Reverence’s Brother and Servant,

“THE ARCHBISHOP OF AVIGNON.

“*From AVIGNON, 28th September 1595.*”

After receiving these letters, Father Juvenal, although unconvinced by them, prudently determined to let the matter rest awhile, for fear of making a rash decision. And Cardinal Baffin wrote to him as follows :—

“I rejoiced to hear that your Reverence had taken time before making your resolution, and all the fathers rejoiced likewise, and have promised meanwhile to help you with their prayers. O happy you who have taken so much time to decide ! O unhappy



me to whom not a moment of time was granted on the brink of the precipice! For this I weep, and shall ever weep.\*

"Farewell, and have compassion on me, as on one condemned to the gallows.

*"From ROME, 9th December 1595."*

After the return of Juvenal to Rome, the fathers of the Oratory gathered together and encircled him, making as it were a hedge round about him, fearing to lose him out of their sight, lest he should escape from them.

With whom he remonstrated, saying:—"Wherefore is it that ye are so unanimous in resisting my departure? Why do ye rush hastily upon a defenceless orphan, and strive to overthrow your friend? Unless I were led to these things by the will of God, I would remain in peace among you: to follow that is my sole desire: therefore let us await the decision of the Supreme Pontiff, for by his mouth the Spirit of God speaks."

Agitated by these tempests, he spent the days and nights in prayer, that the good pleasure of God might be made known to him.

At length Juvenal sought the Sovereign Pontiff, whose commands he believed to be divine, against whose will he had the greatest horror of the smallest transgression, whom he never named without uncovering, for he knew him to hold the place of Christ here below. To him he related everything faithfully, beginning from the first origin of what he deemed his new vocation.

Pope Clement VIII. received him most graciously, and, taking into consideration the immense work he was doing for souls in his present state, he not only disapproved of the change, but expressly forbade it; and commanded

\* Baronius was informed, when coming out from recreation with the fathers one evening, that he would be created Cardinal the following morning.



him to remain in his first vocation, and abide in the Congregation of the Oratory.

The Servant of God bowed his head, and without a word promptly accepted his decision. On his return home he said,—“His Holiness disapproved; *obmutui et humiliatus sum, et silui a bonis.*”<sup>\*</sup> And without a murmur he instantly renounced all those plans and projects he had been meditating and maturing for so long.

The blessing of God rested upon his obedience, for his mind was tranquillised, his soul was filled with peace, and he became so confirmed in his former vocation that for his private devotion he even took a vow to persevere in that state until death.

<sup>\*</sup> “I was dumb, and was humbled, and kept silence from good things.”

## CHAPTER XVI.

### HIS RETURN TO ROME, AND FLIGHT THEREFROM.

1596-1597.


THE reason of the recall of Juvenal from Naples to Rome was not far to seek. It was in 1596, and, the year before, the fathers of the Roman Oratory had been orphaned by the death of St Philip. When Baronius also was taken from them, by his elevation to the Sacred Purple, and other fathers were engaged in the affairs of Holy Church, they cast about to see who could best fill the place of those whom they had lost, and carry on their work; and they wrote to Naples to say they could consent no longer to be deprived of their own father, Juvenal Ancina.\*

The Servant of God felt the greatest repugnance to return; not that he cared one jot for the universal esteem in which he was held at Naples; not that he was bound by any human ties to the beautiful city, and the number of devoted friends and spiritual sons which it contained, for he was utterly detached from all earthly things; but there kept ringing in his ears certain prophetic words uttered playfully by St Philip in years gone by, and which had haunted him ever since,—words telling of the Episcopal dignity which awaited him, and which pierced his heart with grief.

In his child-like simplicity he imagined that if only he could keep out of Rome he would escape the cross he so

\* Some authorities, however, give as the reason of his recall, the desire of the Roman fathers to settle Juvenal in his vocation.

dreaded. Once before, when writing to St Philip on this subject, he had said :—

“I fear Rome, and therefore I would rather avoid Rome than go there ; but yet if I ought, my heart is ready, O God, my heart is ready. For if the Lord commands, I will come to Rome, to be crucified once and again. . . . *Super omnia OBEDIENTIAM VOLO. Et hoc ipsum usque ad Mortem* .

Juvenal now wrote to Father Angelo Velli, the Superior at Rome :—

“God’s will be done ! This is one of the greatest crosses that could come to me in Rome, the numerous prelacies bestowed upon our Congregation, which lead us step by step into great slavery. A slavery with beautiful and golden shackles certainly, but nevertheless most heavy ones ; O Lord, have pity on us ! Bless me, my Father, and pray God for me, that, if it be possible, this chalice may pass from me when I come to Rome. So be it. And may God be with thee, and with all our fathers and brothers, ever beloved in the Lord. Amen.—Your Reverence’s unworthy son in Christ, and useless servant,  
JUVENAL ANCINA.

“NAPLES, 6th September ’96.”

And to Cardinal Baronius he said :—

“Kalends of September. . . . I have finished my rustication very opportunely ; and I visited more than once the Camaldolese hermits on the summit of the mountain that hangs over our country house. I saw the monks ; but woe, woe is me, miserable that I am. For I discharge the office of Minister of the Gospel, and falsely bear the name of a priest. But why, amid all this, dost thou disturb me, envious and emulous as thou art of the happiness of another ? Wherefore is it, I beseech thee, tell me, wherefore is it that thou dost urge my return to Rome so earnestly in thy last letter ? Is it that thou didst not already know long ago that I disliked Rome, and that now, since thou hast been enrolled in the College of Cardinals, Rome has become to me a place to be feared, almost hated, and fled from as far as possible ?

“Let Rome indeed have her excitements, to pay visits and to be

\* “Obedience I desire above all things. And that even unto death.” The capital letters are in the original letter of Juvenal ; who quaintly adds, “I think I am writing large enough for your Reverence to read without glasses.”



visited ; to enter through gilded gates amid the envious tongues of courtiers : let the frequenting of palaces and the favour of cardinals and bishops fall to those who, strange to say, desire them. To me, certainly, the city is a prison, and solitude a paradise, where the frequent and delightful meditation on death greatly rejoices the mind free from the many cares of towns, and the assiduous and sweet contemplation of divine things fills the soul with richest sustenance, inebriates it with the eternal fountains of heavenly joys, and raises it in sublime flight even to the uttermost Heaven. Nevertheless, thou dost not change thine opinion ; rather dost thou hold to it the more firmly and perseveringly.

“ In few words I will explain the reason of my distress. Recall to mind that prediction I made to thee long ago, and which thou didst receive with incredulity and even scorn : ‘ Father, I fear Rome for thee.’ And in the first outset of thy Cardinalate, I wrote to thee : ‘ The fear that I conceived has come upon me ; what I dreaded has taken place ;’ but in truth *Sero sapiunt Phryges*, and there is no prudence, there is no counsel against the Lord.

“ I, in truth, am neither a prophet, nor the son of a prophet, but, if I might venture to forecast, I would frankly declare that I foresee many serious troubles and calamities coming upon me from afar. *Sapienti pauca*.\* Wherefore then dost thou bid me come ? To Rome, to be crucified again ? Verily, I am neither the Lord, nor even a worthy follower of Peter, yet I doubt not that the cross will come upon me there for my evil deeds, as I deserve a most bitter cross for my sins, grown old as I have in evil ways. God prepares for each one his own cross : and whatever is sent to us, that we must do. If this thing is to happen, God’s will be done on earth as it is in heaven ; therefore, if it is necessary that I should come, I will come willingly, making a virtue of necessity, and mindful of that divine word, that obedience is better than sacrifices, and to hearken rather than to offer the fat of rams, because it is like the sin of witchcraft to rebel, and like the crime of idolatry to refuse to obey.

“ Wherefore, desiring, as far as in me lies, to imitate that vessel of election the Apostle St Paul, unlike as I, poor wretch, am to him, I will endeavour with all my might to be ready for whatever

\* “ A word to the wise.”

comes,—namely, to go forth to Jerusalem, to Rome, to Pannonia, to Transylvania, to the Sarmatians, the Scythians, the Britons, the Indies, Japan or China, or even to the Antipodes, to prison, or to death; the image of which I keep ever joyfully and vividly before me; which image I would fain recall to thy mind also by those most noble Epistles.

“For the rest, when thou art offering the Holy Sacrifice, and uniting thy prayers and tears with the divine mysteries, forget not Juvenal, who is ever mindful of thee. Farewell.

“NAPLES, *Prid. Id. Septembris* '96.”

The fathers at Rome, however, persisted in their desire that Juvenal should return, and wrote to enjoin him to do so as soon as possible.

Without delay he fixed the day for his journey; and when that morning dawned, the church and house of the Oratory were thronged with people anxious to take leave of him, or to receive at least his blessing. All were sobbing and weeping at the thought of parting from him; and Juvenal himself could not but be affected by such a display of affection and sorrow; but he consoled them as best he might, exhorting them as his last advice, to persevere in frequenting the exercises of the Oratory which they had proved to be so fruitful.

The parting was bitter also to the fathers of the Congregation, who felt that in him they lost the firmest column and support of their house. And he himself set forth on his journey with a heavy heart, as though on his road to the scaffold.

And when he mounted his horse at the door of the Oratory and was bidding farewell to all the fathers, he was surrounded by an immense crowd of people of all ranks, who followed him to the Porta Capuana, the gate of the town, and far beyond it; weeping and lamenting, for, like the disciples who accompanied St Paul to the ship at Miletus, they feared that they would see his face no more.



On his arrival at Rome he quietly gave himself once more to those labours for souls which he had carried on in that city before he left it ; the same, namely, which had produced so much fruit both there and at Naples, the faithful carrying out of his vocation as Father of the Oratory.

Some time after his leaving Naples, the esteem in which he was held by the Neapolitans was again displayed ; for a report spread that he was to return to that city, and immediately the doors of the Oratory were besieged by a crowd of people full of holy impatience to greet him on his arrival. Father Tiberio Vannucci of that Congregation, wrote to Juvenal at Rome, saying :—

“ A multitude of blind, of widows with whole families of children, of wretched persons of every description pining and wasted away with hunger and want, have come to greet thee. Ecclesiastics and poverty-stricken priests have come in flocks to welcome thee ; crying out, Long live Juvenal ! Welcome to Juvenal ! ”

Although obliged to return in fear and trembling to Rome, Juvenal hoped that by living as quietly, and showing himself as little as possible, he might still be overlooked, and allowed to remain in St Philip's house. But about a year after his return, that is, in November 1597, the deaths of the Bishops of Nice and Vercelli were announced ; and coupled with this news came the report that the Duke of Savoy was likely to nominate Father Juvenal Ancina to one of these vacant sees.

Juvenal was greatly troubled at this, for he looked upon the Episcopal dignity as the greatest misfortune that could befall him, believing himself not only unworthy of the honour, but also utterly incapable of bearing so formidable a burden, and he gave himself more than ever to retirement and meditation.

A third vacancy, that of Saluzzo, shortly followed ; and on the Vigil of St Andrew, while the Servant of God was



occupied in making the visit of the Seven Churches with the intention of obtaining his deliverance from the cross he so feared, a messenger from Chiesa Nuova informed him that he was sent for to the palace by the Cardinal di San Giorgio, the nephew of the Pope.

On hearing this, Juvenal trembled from head to foot, divining wherefore he was wanted, and, seeing no escape from the danger, he would not return home, lest he should receive a command to accept the dignity he was so anxious to shun; nor would he even re-enter the city, but wandered about in unfrequented parts the rest of the day, and at night-fall, tired out and oppressed with fear, he went his way to the Basilica of St Paul without the walls, where he sought hospitality for the night at the hands of the Benedictine monks, who received him with great charity. The next morning, for fear of being discovered, he left them and spent the day again outside the city, where none could see him, and under cover of night he re-entered Rome, and repaired secretly to the Carthusian monastery at the baths of Diocletian, where he was received with open arms.

Here he remained in hiding whilst he privately prepared for the flight which he meditated. One of his preparations was to make a formal and legal renunciation of everything that he possessed into the hands of his brother Giovanni Matteo, in order to place another difficulty in the way of his being made a Bishop. Having thus rendered himself poor for the love of Christ, at daybreak on the second of December he set forth with one sole companion, in the depth of winter, to go whither God should lead him.

Twenty-four years later, on that same day, the second of December 1621, in the very city from which Juvenal was flying, the Process of his Canonization was begun, under the pontificate of Gregory XV.

The next few months were spent by Juvenal in going from one place to another ; making halt only where he imagined he would be unknown and concealed. But in his simplicity deeming that his mere absence from Rome would be sufficient safety, he refrained not from the public exercise of those works of charity to which his life had been devoted ; and in every village through which he passed he stopped to teach the catechism to the poor peasants and the children, and preached the Word of God, to the great benefit of those populations, without ever reflecting how this would betray him, and frustrate his purpose of remaining in hiding.

At Narni he began one morning to distribute alms, and the poor perceiving this flocked round him in such numbers that he had not enough for all ; so he turned to a priest who was standing by, and gave him all he had, begging him to divide it as best he could among them, for he himself could not find it in his heart to refuse any.

The first place where he drew rein was at San Severino, where, getting off his horse, he entered the Church of the Oratory of that city, dedicated to Santa Maria de' Lumi, and threw himself on his knees before the Madonna, saying : " Here is Juvenal, a sinner and thy servant." After making thanksgiving, he implored the Blessed Virgin with fervent prayers and copious tears to deliver him from the impending calamity, so terrible in his eyes.

The fathers of that house soon noticed him, and when they discovered that this was indeed their lost brother, they embraced him with tears of joy and received him into their community. Still here he did not rest, for, finding himself surrounded by too much esteem, he continued his wanderings.

At Macerata, Juvenal dismounted at the house of the Auditor of the Rota, and one of the notaries ran in to his



master, saying breathlessly: "Oh, sir, here is a father arrived who is a saint, and he is coming to lodge with you." The Auditor said: "But what sign of sanctity has he given?" And the man replied, that in entering the gate of the palace, he had joined his hands and said with great devotion: "*Pax huic domui et habitantibus in ea.*"\* The Auditor then hastened to meet him and lead him into his rooms, but, all accoutred and travel-stained as he was, Juvenal asked to be first taken to the church, where he visited the Blessed Sacrament, and then every separate altar; and in returning, when they spoke together, he endeavoured to humble himself, and said weeping, that he was not worthy of the bread which he ate, and that he was flying for fear of being made Bishop of Saluzzo.

He made some stay at the Oratory of Fermo, to the great joy of the fathers of that Congregation, and from thence he went to Loretto, meaning to remain there under the shadow of Our Lady's protection whilst his present danger lasted.

He found not, however, the perfect peace for which he longed. On his way thither some distressed and disbanded soldiers asked him for an alms. As he had distributed to the poor before leaving Fermo all the money he had left, he put his hand into his bag and gave them all the refreshments and gifts that had been given him by the fathers of the Oratory of Fermo that morning, and gave them, moreover, with such joy and kindness, that the corporal said on taking leave of him: "Father, you will be a bishop." This to Juvenal, who was a wanderer on the face of the earth to avoid this very thing! Juvenal smilingly answered, "God's will be done," and passed on.

\* "Peace be to this house and to those that dwell therein."



At the holy house of Loretto he prayed long and earnestly for the intention he had so much at heart, but there he met with Cardinal Cusano, the priest Marcantonio Maffa, a great devotee of St Philip, and of the Congregation, and also Father Germanico Fedeli, himself an Oratorian. They recognised him at once, and the Cardinal said: "Thou art flying from the burden which God destines for thee; but thou wilt not avoid it." And ordering the bells to be rung, he bade Juvenal ascend the pulpit and preach to the people. This he did obediently at once, but he took care to leave Loretto directly after.

He then retired once more to the Oratory at San Severino, and in this quiet, and as he fondly hoped, secure retreat, Juvenal spent the remainder of his voluntary exile. And in return for the hospitality he received, he was careful often to preach the usual sermons of the Oratory, so as to lighten the burden of the fathers of that house.

During his stay, having a great horror of idleness, he composed several devout works, amongst others a hymn in popular style entitled "The Wandering Pilgrim," in which he clearly predicted that the reigning Pope, Clement VIII., would die in seven years. This was written in the early part of the year 1598, and on the third of March 1605, exactly seven years later, that Pontiff of glorious memory passed to a better life.

Here also Juvenal one day foretold that the justice of God would overtake a public and unrepentant sinner, which prophecy was very shortly fulfilled.

When Lent began, the Bishop of San Severino asked him to preach in the Cathedral, and his sermons were attended by a very numerous audience. But on hearing that the other preachers of the place complained that he drew away their congregations, he went to the Bishop and said that he had some business which called him away.

And he retired to Cingoli, to preach in that place, for the Oratory of San Severino was under the obligation of sending some one to preach at Cingoli so many times a year. But there also the ordinary preacher gave him to understand that his sermons were unwelcome to him; and the humble father at once desisted from preaching altogether; and spent some days in perfect retirement in the country, to his own great enjoyment.

After five months, however, the travels of Juvenal, which had been prompted by humility, were brought to a close by obedience. When Clement VIII. heard of the flight of Juvenal he was more than ever resolved to create him a bishop, and sent his Cardinal nephew to Chiesa Nuova to ask whither he had gone. The fathers of the Oratory replied that they knew not, and they seized the opportunity to implore the Cardinal to induce the Pope not to deprive the Congregation of so valuable a subject; especially after having taken from it its two greatest supports, Baronius and Tarugi, who had already been made Cardinals.

They made instance also with the ambassador of the Court of Savoy to obtain the exemption of Juvenal from the danger he so feared; but all in vain.

In the meantime Father Angelo Velli, superior of the Roman Oratory, who was then from home, wrote to Father Giovan Matteo a letter, in which, after describing the steps he had taken with Cardinal Aldobrandini in favour of Juvenal, he continues:—

“It seems to me, as I have already said, that we have now done enough to prevent this business of Father Juvenal: and any further attempts will be fruitless. The only thing that remains is, for him, when it comes to pass, to speak frankly to his Holiness; and if after this, the command comes, then he and we must endure it patiently; as we have already had to do with the others. And tell his Reverence from me, that he must prepare himself to bear his part well, after the example of his Eminence Cardinal



Baronius ; and if he does not receive an express command, he is at liberty to refuse. Let this suffice."

But one day a Capuchin father from Pinarolo, having come to Rome for a general chapter of his Order, represented to the Pope the miserable state of the Diocese of Saluzzo, so infested with heretics ; and Clement VIII. replied : " We wished to provide that diocese with a good shepherd, Juvenal Ancina, Priest of the Chiesa Nuova ; but he has fled from Rome, and we know not whither he has gone."

The Capuchin however said, that he well knew where he was, namely, in the city of San Severino, whence it would be easy for his Holiness to send for him, and force him to accept the Bishopric of Saluzzo, for the good of that city and the glory of God.

Pope Clement thus learned that Father Juvenal was living at San Severino, and sent to the Chiesa Nuova to order his recall.

A letter was therefore despatched to Juvenal from the fathers of the Congregation, containing the injunction to return to Rome ; and humbly renouncing his own way, in obedience to the will of God, signified to him by the will of his superior, he at once obeyed.



## CHAPTER XVII.

HIS LABOURS IN ROME. 1598-1601.

ON his return, Juvenal was received with the greatest joy by all, and was overwhelmed with letters of congratulation upon his rare and heroic humility.

Cardinal Tarugi wrote : " As the Jordan flows upwards, so all waters run to the palace. What will become of the poor House ? No other Father Juvenals are to be found who can say, '*Ego autem fugi, et mansi in solitudine.*' " \*

At first Juvenal, and with him the fathers of the Congregation, hoped that the dreaded danger would be averted ; for the Pope had gone to Ferrara to settle weighty affairs of State, and the Duke of Savoy was too much occupied in his disputes with the King of France as to the possession of Saluzzo, to think of giving it a new bishop.

For four years, accordingly, Father Juvenal was left to enjoy the peace of St Philip's home.

These years were spent by him in the same exercises of zeal and charity that had always been his wont, nay rather, in increasing his zeal and fervour tenfold. He often preached in the private Oratories which had been formed in the principal houses in Rome, in imitation of those of San Girolamo and San Giovanni dei Fiorentini. He founded what was called the " Oratorio dei Principi,"

\* " Lo, I have gone far off, flying away, and I abode in the wilderness."—Ps. liv. 8.

a work destined to enable the numerous retainers of princes and prelates to put to good use the long hours they had to spend in waiting. And in short, he neglected no opportunity of labouring for the souls of others.

Although Blessed Juvenal was so detached from his home that during the twenty-four years that he lived in the Oratory he never once re-visited it, he had in his heart nevertheless the true love of country; for he did all that lay in his power to benefit it. He obtained many indulgences for the churches in Piedmont, he provided them with much rich furniture, and adorned the shrines of the Saints at his own expense.

About this time the plague was ravaging that country, and Juvenal procured the Exposition of the Blessed Sacrament, and other public prayers at the Piedmontese Church of the Holy Winding Sheet in Rome; he obtained also from his Holiness a Jubilee in favour of that nation; and a public and devout procession to the Seven Churches, to appease the anger of God. This was attended by the Ambassador of Savoy, and many prelates and knights, and a large concourse of people, who all made the pilgrimage on foot, notwithstanding the extreme heat of July. Juvenal preached in some of those holy Basilicas on the urgency of the calamity, with great fervour. They made a visit also to San Pietro in Vincoli, to the ancient image of St Sebastian, protector against the plague, where they recited the litanies of that Saint with the additional invocations of the patrons of Piedmont; and shortly after, God was pleased wholly to deliver that country from the scourge of the plague.

But perhaps the work of charity which occupied most of his time and thoughts at this period of his life, was the foundation of a Hospice, for the benefit of the converted heretics from beyond the Alps.



The faith of Juvenal was ardent and heroic, he passionately longed to propagate the Catholic faith at every cost, and one of the graces for which he constantly prayed was that of shedding his blood for the truth; how then could he be indifferent to the wants of these poor exiles for the faith?

He wrote to his brother :—

“Who that truly loves God can look upon the horrible tragedies being enacted in England, in Algiers, and in wicked Geneva, without his heart being rent with grief and sorrow?”

On hearing of the incursions of the heretics into Piedmont, his native land, he wrote :—

“Alas! alas! alas! woe is me, my brother, thou art the bearer of evil tidings from a distant land. Who will give water to my head, and a fountain of tears to mine eyes, that day and night I may weep, for the daughter of my people is led into captivity? Grief succeeds to joy. After my delight in hearing of the solemn reception of our first Bishop of Fossano, behold we learn the news of the tragedy of Vigone, sacked and ruined by the wicked and perfidious heretics of Dauphiné, besides the irreparable ruin of the surrounding country; &c. Woe! woe for our sins! Have mercy upon us, O Lord; we must pray more fervently, lest perchance the last tribulation and desolation fall upon us. Write at once to our brother-in-law, to know if they are alive or dead, or have been led into a captivity worse than that of Babylon. O Lord; my God, for what times hast Thou reserved me? It is I, I, who have sinned; those others like sheep, what have they done? Turn, O Lord, and avert, I beseech Thee, Thine anger from us, and deliver not up to beasts the souls that confess to Thee. Forget not to the end the souls of Thy poor.”

To serve those souls infected by the poison of heresy, Juvenal studied controversy, and left no means untried to prepare himself to win them to God. The Capuchin father, Zaccaria Boverio, thus writes of him :—“It is utterly incredible with what diligence he sought out and healed the ailing sheep, led back the wanderers, and



restored to the bosom of Christ those seduced by the heretics."

God rewarded his zeal by the conversion of many who, either convinced by his arguments, or won by his sanctity and example, abjured their errors, and returned to the true faith. Dr Rossetti, a famous heretic, who became a Catholic, declared that the prayers of Juvenal were most efficacious and powerful with God; and it was to them that he attributed his conversion.

Juvenal also aided much in the conversion of the nephew of Calvin himself, who asserted that he had been singularly attracted to the faith by the resplendent virtues of the Servant of God. This convert afterwards took the holy habit of the discaled Carmelites, under the name of Fra Clemente di Santa Maria, and he was never tired of singing the praises of Juvenal, whom he always named, "Our holy Father."

There came to Rome as to a port in shipwreck, from all those states of Europe infected by heresy, great numbers of those who had embraced the Catholic faith, especially in 1600, the holy year of Jubilee. They came poverty-stricken, the children of heretical parents, without any means of livelihood, and were often reduced to beggary; and sometimes, overcome by misery or faint-heartedness, they fell into despair, or returned to their homes, a return often involving a relapse into their former heresy.

With the object of guarding these converts from such danger to their salvation, Juvenal, by dint of the large alms he gathered from the rich and noble, rescued them from starvation, administered to their needs, and finally instituted a Congregation and Hospice, for their benefit.

He hired a house near the Church of the Oratory, Santa Maria in Vallicella, where he began to receive all

those who had not sufficient means of support. Here he not only provided them with board and lodging, but also clothed them from head to foot, and supplied their every want, washing their feet, and embracing them with the greatest charity. Here also they were thoroughly instructed in the faith; and when they were ready to depart, he found situations for them suitable to their capacity. If they showed talent he gave them means of instruction, and procured some post where they could exercise it, so as to guard them against an idle and wandering life.

This Institute was in correspondence with the "Holy House" of Thonon, which had been founded by pontifical authority, and by the zeal of the Duke of Savoy, as a sort of bulwark against the heretics of Geneva, and a refuge for the converts; and which had the honour of having St Francis of Sales for its prefect and promoter. And many of the poor heretics who were daily converted at Thonon were sent from thence to Rome, to be better instructed, and to visit the holy places.

This work of Juvenal developed into a College, or Congregation, called, "of the converted heretics," which produced immense fruit. It was placed under the patronage of Cardinals Federigo Borromeo and Aldobrandini, and the Duke of Savoy, and consisted of a prefect, guardians, procurators, sacristans, and some decurions, whose office it was to look after the converts who were scattered about Rome, and convoke them to the exercises which were held in the neighbouring Church of St Simon and St Jude.

Every Saturday after Vespers they met together, and all their wants, spiritual as well as temporal, were inquired into and supplied. A sermon was then preached for half-an-hour, followed by the Litanies of the Madonna.

Three times a week they presented themselves before



the superior of the Oratory to be catechised in Christian Doctrine, and instructed in holiness of life. But it was Juvenal who was the soul of it all. He it was who composed their rule, who taught them their religion, whose fervent sermons fired their zeal, whose indefatigable charity and patience supported them, who, when they left Rome, provided them with money for their travels, and furnished them with letters of recommendation, that they might be charitably received all along their road. Hence he acquired the glorious title of, "The Refuge of converts." He wrote to one of the fathers of the Oratory at San Severino :—

"Receive N—— with the kiss of peace, with a joyful and serene countenance, mindful of the counsel of St Gregory, that pilgrims are not only to be offered hospitality, but also pressed and even compelled to accept it."

And in another letter :—

"There may come from Loretto two young Frenchmen, lately converted here and confirmed. I wish and beg that as they pass they may be charitably received for one night, and that Francis may wash their feet, in order that they may be the more edified in the House of Santa Maria de' Lumi, and more clearly enlightened to their salvation. Their names are Peter and James, good, quiet, and modest young men."

These new Catholics who were so well instructed by Juvenal gave great edification in Rome, for they became men of solid virtue. Many of them undertook the pilgrimage to the Holy House of Loretto, in winter, barefooted, and through all the cold and rain of the winter season; to the admiration of all who saw them. And wherever they went they never were tired of praising the unwearied charity of Father Juvenal, to whom they owed their conversion.



One of the witnesses in the Process of the Canonization of the Servant of God, deposes as follows :—" I have many times seen the Servant of God, in Rome, in the Church of Santa Maria in Vallicella, surrounded by a crowd of men from the North, who had returned to the true faith ; who followed him to be instructed in the truths of the Catholic faith. This he did both privately and publicly with great zeal and fervour, to lead back and confirm those souls in the bosom of the Holy Church. And I have heard him many times in his sermons insisting upon the truths of our faith, with such efficacy that he imprinted them deeply in the hearts of his hearers ; and those Northerners were listening to him with extraordinary attention.

"When I lived in my parish at Terni, the same father honoured me for many years by sending me a great many men, converts to the holy faith, many of whom were on their way to the Holy House of Loretto, particularly from Geneva and those heretical cantons, who had been converted by that same father, and whose corporal necessities had also been supplied by him, as he had bestowed large alms upon them. And they all highly praised the charity of the said Father Juvenal, declaring that it was his great charity that had brought them to the light of the faith. The exhortations and sermons of the said father had so filled some of them with fervour, that they walked barefooted, caring neither for storms, nor cold, nor ice, nor rain, coming to my church and house with the greatest joy of heart, and continuing their journey to the Holy House.

"In the letters which he constantly wrote to me, he recommended most earnestly this exercise of hospitality, and said that he wished all would receive these poor converts to the holy faith with exceeding charity ; in

order that when they returned to their own countries they might describe the charity of Christians, and thus heretics would be led to conversion and to become Catholics; an object the said father had greatly at heart."

The proof, however, if any were wanted, that this great work for souls in Rome was the doing of Father Juvenal Ancina, lies in the fact that, after his departure from that city, which was so shortly followed by his death, it gradually dwindled down and eventually ceased.

Some years later this excellent work of charity was revived by Father Mariano Sozzini, also of the Oratory of Rome.

## CHAPTER XVIII.

HIS FRIENDSHIP WITH ST FRANCIS OF SALES. 1599.

ANOTHER consolation that God bestowed upon Father Juvenal at this period of his life was the intimate friendship he contracted with St Francis of Sales, then still a priest,—a subject, as he was, of the house of Savoy, and like him also, destined to bear the burden of the Episcopal dignity.

A saint himself, it was the joy of Francis to converse with other saints. For this reason he sought out Father Juvenal, and the two Servants of God opened their hearts to one another, and communicated to each other the secrets of divine love; feeding their souls with heavenly converse. Each admired the heroic virtue of the other, and became inflamed with holy emulation.

St Francis placed such confidence in the Blessed Juvenal that he depended in everything upon the advice of the Servant of God; as will be seen from his own letter which is given below.

In his constant frequentation of the room of Father Juvenal, he so won the love and esteem of the fathers of the Oratory that they begged him to sanctify their house by spending a day and a night therein; which he did.

On the other hand, so high was the opinion that the Saint conceived of the Institute, that, when he wished to provide the Holy House of Thonon with good labourers in the vineyard, to maintain and propagate the Catholic faith in those regions, he obtained a special Bull from



Clement VIII. to enable him to establish the Congregation of the Oratory in it, and he was himself appointed by his Holiness its first superior, while Cardinal Baronius was named protector.

Hence it is that the sons of St Philip celebrate the feast of St Francis of Sales as that of one of their brethren.

When St Francis underwent the preliminary examination before receiving the Episcopate, in which he greatly distinguished himself, Blessed Juvenal assisted at it; and when he went to congratulate him a few days later, St Francis bore his success so modestly that Juvenal threw himself upon his neck, and embraced him, saying: "Ah, I rejoice more to see thee so truly humble than I did on the day of thy examination to see thee so truly learned!"

When Francis left Rome, Juvenal provided him with letters of recommendation to various friends and persons of high position; and to console themselves for the loss of each other's society, they kept up a constant correspondence by letter.

Shortly after leaving Rome, St Francis wrote to the Servant of God as follows:—

MOST REV. FATHER,—“Although I have not yet come to the end of my journey, having been kept a miserable prisoner in this court for a whole month, yet I must send an account to your Reverence of the many favours I have received through your means and merits. In Loretto I enjoyed the charity and welcome of the most Rev. Bishop, and of the Dean, as your Reverence predicted, in measure pressed down and running over; they made us celebrate Mass in the Holy House, touch the Holy Image, and see all the precious things. Monsignor was unable to present me with his works, having no other copy by him but his own, but he wished to do so, and desired me that if ever I knew of any one passing who could bring them to me that I would remind him to send them to me.

“In Bologna also the illustrious Archbishop received me with the greatest charity, and bestowed many favours upon me,

although I had no opportunity of saluting him until I was on the point of leaving, for the morning and evening before, he was suffering from a violent catarrh, so that I could not ask for an audience without great indiscretion. In short, for love of you I was received and caressed by those two great Prelates, the memory of whom cannot fail to rouse in me desires of leading a good life.

"Here, in Turin, I saluted Monsignor the Archbishop, also in the name of your Reverence, for whom he professed the highest esteem. I also paid all due respect to his Highness, and gave him a brief account of my Roman negotiation, which satisfied him, although at first sight the examination seemed to him unnecessary; but when he heard my reasons he was content. Amongst many other topics he spoke of your Reverence with the kind words you would expect from such a prince, but not without a certain loving resentment at your having refused the Bishopric; *et sprete injuria formæ manet*, but as I say, it was a loving and not a bitter resentment. I explained to him what your Reverence felt, and he was then pacified, and repeated the flattering expressions with which he had introduced the subject.

"In the meantime the Knights of St Lazarus, knowing that I was the bearer of the Brief of his Holiness giving authority to Monsignor of Geneva to apply the rentals they possess in the converted parishes to the support of the pastors, curates, and preachers, have cited me to render account of my stewardship. So I am obliged to remain here until his Highness dismisses me. I hope, however, to depart as soon as possible, both to escape from these perils, which are not to be despised, and also to return to work. And I shall always give your Reverence an account of everything that happens to me, and moreover of myself also, as of a thing that is entirely yours.

"It is hoped that his Highness will go to France where he is awaited with great anxiety by the king, who has commissioned the Prince of Conti and the Count of Loyffsors (?) to meet him on the frontier, and bring him wherever His Majesty may be, with all those honours that are usually shown to himself, for so the Princess of Conti has sent word by special messenger, to her agent at this court.

"Of Turin it might be said, *Quomodo facta est sola*,\* as all are flying away, from the Prince downwards; for he himself is preparing for his departure.

\* "How doth the city sit solitary."



"In Savoy there is a great epidemic, in the city of Geneva, and on the confines of Montmelian; other places are quite free. This is all that occurs to me to say at present, as I am distracted by the anxieties of the ecclesiastical business which I am managing. In the meantime, I kiss the sacred hands of your paternity, begging a remembrance in your prayers, for I pray continually to our Lord, as I am in duty bound to do, that He may preserve you for the good of many.

"Your Reverence's devoted and humble servant,

"FRANCIS OF SALES, *Provost of Geneva.*

"TURIN, 17th May '99."

Nor was this the only occasion on which the Saint professed his obligations to Juvenal and his dependence upon his will. The Prior of Bellavaux, in a letter to Juvenal after he was made Bishop, speaking of St Francis, says:—

"The great love which he bears to your Lordship is evident from the affection and deep feeling with which he speaks of you, rejoicing immensely in the prospect of seeing you shortly, and embracing you in holy charity and peace, saying openly to all that he is the son of your Lordship, and that it was you who made him a Bishop and none other; for you were the first of all to propose him to the Holy Father."

And once writing to Juvenal about some one whom the Servant of God had recommended to him, St Francis said:—

"Nothing shall prevent me from rendering him this service, knowing as I do that he is dear to your Lordship, to whose will I am bound and wish to be always most obedient."

On one occasion when Juvenal was at Carmagnola making the visitation of his diocese, St Francis, being in the neighbourhood, went out of his way to have the joy of meeting him again. He sent word beforehand that he wished to be treated with all familiarity; and the aforesaid prior wrote to Juvenal:—

"He wishes to have his meals in the refectory and not elsewhere, because he desires that in this as in everything else, your Lordship should be his model."



The two Servants of God were together on the third of May 1603, the Feast of the Invention of the Cross, which was also that of St Juvenal, Bishop, the patron Saint of Mgr. Ancina. To celebrate the double feast with all solemnity Blessed Juvenal sang pontifical Mass; and, following the ancient custom of Bishops, in inviting other stranger Bishops to preach to their flocks, he begged St Francis to accept this office. The Saint willingly agreed, and, mounting the pulpit, preached a learned and edifying discourse upon the Holy Cross, adapting it especially to the most Holy Sacrament, which Juvenal had caused to be exposed for the Forty Hours, on occasion of his visit.

The Saint began to preach in Italian, thinking that language would be most familiar to his audience, but during the recital of the Hail Mary, after the exordium, Juvenal sent to beg of him to continue in French, that language being better understood—the Marquisate having been until lately under the dominion of France. And the Saint accordingly finished his discourse in that language.

At the end of the function the Servant of God congratulated St Francis upon his useful sermon by this play upon his name: *Tu vere sal es*.\* But the Saint returned the compliment, making allusion to the diocese of Saluzzo, by saying:—*Immo tu sal et lux; ego vero, neque sal neque lux*.†

Afterwards in writing to one another, the two Servants of God made use of these two sayings as their mottoes.

When, little more than one year later, the short Episcopate of Juvenal was brought to a close by his untimely end, the Saint, continuing after death the friendship he had entertained for the Servant of God during life, asked many prayers for his soul, and amongst others, wrote thus to his daughter in Christ, St Jane Frances de Chantal:—

\* “Thou art truly salt.”

† “Thou art indeed both salt and light—but I, neither salt nor light.”

“ Monsignor the Bishop of Saluzzo, one of my most intimate friends, and one of the greatest Servants of God and of the Church that were in the world, passed to a better life a short time since ; to the great grief of his flock, who have enjoyed the fruit of his labours for only one year and a half. We were made Bishops together, on one and the same day. I beg you will say three Rosaries for the repose of his soul. I am convinced, you may be sure, that had he survived me, he would have procured me the same charity from all those with whom he had any influence.”

And when St Francis heard that the Process of Canonization of the Servant of God was being begun in Rome, he endeavoured to promote the glory of his friend by sending a written testimony to his virtue, in which he speaks of him in terms of the highest possible praise. This statement has been already published in England in the volume of the Lives of the companions of St Philip Neri, Oratorian series. It ends thus :—“ In fine, to conclude in one word, disowning however any invidious comparisons, I do not recollect having ever known any person who was more brilliantly or more abundantly endowed with those gifts which the Apostle desired to see in Apostolic men.”

## CHAPTER XIX.

### HIS APPOINTMENT AS BISHOP. 1602.

TO return to Juvenal at Rome. For nearly five years he had been left unmolested in the paradise of the Oratory; the sees of Nice and of Vercelli, with both of which he had been threatened, had been conferred on others. The Pope had even consented to his going to Naples, when there had been some talk of his being sent back there; everything seemed to predict that the storm had passed; when suddenly, as from a clear sky, the thunderbolt fell.

The diocese of Saluzzo in the immediate neighbourhood of the heretical lands, was still widowed of its shepherd, and lay like a devastated vineyard, deprived of fences, and full of briars and thorns. The many tainted sheep corrupted the whole fold, and the faithful died in their vices and their sins, like beasts on a dunghill.

Taking pity on its miserable condition, the Duke of Savoy again requested to have the Servant of God appointed Bishop, either of Saluzzo, or of Mondovì, notably of the latter, as being the best endowed of the two; and the Pope granted his desire.

Sending for Juvenal one day to the Vatican, Clement VIII. bade him preach before him. This honour conferred upon a simple priest, and the gratification the Pope expressed with the sermon, made it sufficiently obvious what he was about to do. It was patent above all to Juvenal himself, and it plunged him in the deepest grief. Like one in an abyss of misery, he redoubled his prayers and



vigils, he took severe disciplines, he implored the intercession of the Saints in heaven, and the mediation of the powerful on earth ; but all in vain. Like a bird caught in the nets of the fowler, turn to which side he would, he found no escape.

He even meditated a second flight, but the fathers discovered his design, and forbade it. All those from whom he sought counsel, even such as had approved his former flight, now dissuaded him from it, and warned him not to oppose the designs of God.

Sister Ursula Benincasa, a Neapolitan nun, renowned for sanctity, wrote to him :—

“I will not fail to pray to our Lord, that He will make you a Saint, and then exalt you to all those dignities which you deserve.”

The Servant of God, Teo Guerra of Siena, a man of great sanctity, and a spiritual son of St Philip, whom Juvenal had consulted some time previously, had answered him :—

“Have recourse to the Throne of Grace with lively faith and profound humility, and be sure that the Lord will show us the road in which He wills us to walk. In the meantime, let us throw ourselves into His holy arms, and seal our will with the words, *Fiat voluntas tua*, and let us not fly from the Cross.”

In another letter he says :—

“Let us take all from the hands of God, who knows our needs better than we do ourselves. Let him who has strong wishes renounce them all, desire nothing, and with a most pure intention resign his will into the hands of God.”

One of the letters Blessed Juvenal had received from this Servant of God, ended with these words :—“My father, dear to God, may Jesus inflame us with his holy love.—From Siena, June 27, 1598.”

With this letter Juvenal used the same form of prophecy as he had done once before ; for he made upon it three crosses, and in the third year, 1601, Teo Guerra died.

Jacomo of Macerata, an uneducated man of great spirituality and much enlightened by God, wrote him these simple words: "Take the thing as it comes." This man was a gardener, who lived constantly in the presence of God, and took occasion from his daily occupations to raise his mind to heavenly things. On being asked what was the best hour for prayer, he replied, "The dawn; for prayer being a sweet savour that rises to God, I have observed that the flowers send forth a sweeter odour at the dawn than at any other hour of the day."

All those, in fact, from whom Juvenal in his dire distress sought counsel concurred in giving him but one advice,—to be indifferent to what God designed for him.

As the danger became more and more imminent, for the Ambassador of the Duke of Savoy was making daily instance with the Supreme Pontiff to have him appointed, Juvenal implored all the most holy souls and Servants of God whom he knew to pray that such a chastisement might be averted from him. He left no means untried to influence the Ambassador, he proposed in his own stead many subjects of the Duke well fitted for the Episcopal state; and he was heard to lament, saying, "*Tribulatio proxima est, et non est qui adjuvet.*" \*

As a last resource he asked for a benefice to which the care of a hospital for the poor was attached; impressing upon the friends and patrons that, having been a physician, that post would be more suitable to him than a Prelacy or an Episcopate.

In this state of things, however, Cardinal Aldobrandini intimated to him that the Pope was firmly resolved by all means to raise him to the Episcopate.

But one loop-hole was now left to B. Juvenal,—to change the resolution of the Sovereign Pontiff. This as a last hope

\* "*Tribulation is very near, and there is none to help.*"



he attempted. He caused to be represented to his Holiness with the greatest possible earnestness, his unfitness and incapacity; the vow he had made to remain in the Congregation, and other impediments; which he said were sufficient to prevent his ever being raised to such an office.

But Clement VIII. made answer that, holding the place of God upon earth, he dispensed him from all impediments, and was content with his person just such as it was; and that he must without fail obey, for such was his firm resolution and the good pleasure of God; and that he must obey the one, and fear to oppose the other.

Then Juvenal, conquered by the authority of the Vicar of Christ, humbly bowed his head to the yoke, and, repairing to the presence of the Pope, he knelt before him. Clement received him with these words: "Now, indeed, Father Juvenal, you can no longer fly." And Juvenal answered: "There was a time to fly when I knew not the precise will of your Holiness; but now that I know it, alas! too well: it is time to obey, and not to fly." And with many tears laying hold of the venerable feet of the Sovereign Pontiff, he placed them upon his own head, saying: "Learn to obey the Vicar of Christ." And after making all due reverence, he returned home humbled and sad at heart.

Hearing that he was destined for the Diocese of Mondovì, he begged, in his humility and detachment, that it might rather be that of Saluzzo, both as being poorer and less comfortable, and also as being nearer the heretics, giving him therefore more opportunities of gaining souls. This Cardinal Baronius obtained for him from the Pope.

Thus, after living twenty-four years in the Congregation of the Oratory to the great edification of all, he was appointed Bishop of Saluzzo on the 26th of August 1602. And after he had passed through the usual ex-



amination, Cardinal Medici, afterwards Pope Leo XI., said he had never heard any one give such learned and frank answers in theology ; and another Cardinal declared that never in the whole Pontificate of Clement VIII. had he heard any subject examined who could be compared to him.

The news of his promotion soon spread abroad, and all rejoiced at the elevation of the humble Servant of God, as the tribute due to his exalted merits.

## CHAPTER XX.

HIS CONSECRATION, AND RESIDENCE IN FOSSANO.

1602-1603.

THAT 26th of August 1602 was indeed memorable in the annals of Holy Church, for on that day Almighty God bestowed upon her two Bishops, both of whom were to be raised to her altars.

When the Consistory was held, Juvenal Ancina for the See of Saluzzo, and Francis of Sales for that of Geneva, were both preconised together.

Two days later, in placing the rochet on the Servant of God with his own hands, the Sovereign Pontiff, Clement VIII., used these words to him : " When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, another shall gird thee, and lead thee whither thou wouldst not."\*

His Holiness overwhelmed the newly elected Prelate with demonstrations of affection and regard ; giving him many and various dispensations and indulgences for his Church, and ample faculties. And, hearing of the state of voluntary poverty to which Blessed Juvenal had reduced himself, by giving all he had to his brother on purpose to avoid the mitre, he was greatly edified, and had his Bull drawn up gratuitously, and gave him all the revenues of the Diocese of Saluzzo for that year, although it was drawing to a close and the harvest had been already gathered in and garnered. And he bestowed upon him,

\* Jo. xxi. 18.

moreover, two hundred ducats of gold for the expenses of his journey.

Blessed Juvenal prepared himself for his Episcopal Ordination by prayer and retirement, and, being provided with all necessities by the Pope and his various friends, he was consecrated on the 1st of September 1602, by Cardinal Borghese (afterwards Paul V.) in the Church of Santa Maria in Vallicella, amid great rejoicing. And in that sacred ceremony, which in his humility he had so striven to avoid, Almighty God filled him with extraordinary spiritual consolation.

He remained in Rome for one month, to settle his affairs, and pay the usual farewell visits to the Pope and Cardinals, during which time he stayed as a guest at the Vallicella ; but, although a Bishop, he insisted on taking his usual share of sermons and other community duties as if he were still a simple Father of the Oratory.

He took leave with the greatest affection of the fathers and brothers, from whom he departed with such poignant regrets ; and in testimony of the love he bore to his cell, he took with him the key of it, and bore it about him as long as he lived.

For one of the few servants whom Juvenal took with him, he chose a poor man who begged about the streets of Rome.

He left Rome on the 2nd of October, and arrived in Turin in seventeen days. His manner of travelling was what he had always adopted on his pilgrimages,—namely, when he arrived in any place, he directed his steps first of all to the principal Church, to offer the first homage to God ; secondly, without taking any rest, to the bishop or chief dignitary, to pay his respects ; thirdly to the hospitals, to visit and bestow alms on the sick ; and last of all, to the inn. And he invariably said Mass before departing the next morning.



He never could be induced to stay in the houses of seculars, but gladly accepted invitations from religious houses ; always taking care, however, to leave more than sufficient alms to cover the expense he had caused them.

In passing through Pisa, going, as was his custom, to visit the hospital, he found there a man from Saluzzo, who had been seven weeks in bed unable to move. Juvenal put his hand upon his head, making some prayer for him, and gave him an abundant alms, as he was very poor. Two hours after the holy Bishop had reached his lodging, behold, to the amazement of all, there enters the sick man of the hospital, who had come to render thanks to Juvenal for having cured him.

On his arrival at Turin, Blessed Juvenal found that some difficulty had arisen with regard to his taking possession of his See ; the Duke of Savoy having arrogated to himself some rights inconsistent with the ecclesiastical immunities.

Had he gone on to Saluzzo at once, he must have done one of two things—either renounced the rights of Holy Church, or broken openly with his Sovereign. This latter he was unwilling to do, being a loyal subject to his prince, and the former he never would consent to do.\*

He deemed it prudent to defer his entrance into his Diocese for a short time, while the matter could be referred to Rome, and for this interval he repaired to his native city, Fossano.

Here, at least, it was expected that he would lodge in the house of some notability of the place, or with some of his relations, who vied with one another in inviting him ; but, thanking them all, he retired to the Convent of the

\* It is said that the impediment to his entrance was that the Duke of Savoy demanded his taking an oath of fealty to himself, on account of Saluzzo being an enclosed fortress, but that Mgr. Ancina refused to take this to a lay power.

Friars of St Francis, and boarded with them during the whole of his stay, in order that he might be more free to carry on his usual devotions.

The Bishop of Fossano had not then taken possession of his See, and he asked the Blessed Juvenal to supply his place ; which he did with much zeal. Every Festival he assisted in the Cathedral at the Divine Offices, and the Christian Doctrine, and usually preached twice himself. His sermons were in the simple style of the Oratory, and were followed by some devout hymns, sung to music.

This kind of service was quite unknown in those parts, and it attracted numbers to the Churches, for he preached in many others besides the Cathedral ; and, to hear him, people neglected all their business, and even shut their shops rather than miss it.

And not content with his numerous sermons in the Churches, he, although a bishop, went about the public squares of the city instructing the ignorant poor in Christian Doctrine, and teaching them to sing hymns, the better to impress upon their minds the truths of the faith. He also gathered together from the streets, many poor vagrant boys that went about begging, and took them home with him to dine at his own table ; afterwards doing the same by them, viz., instructing them and teaching them to sing hymns.

During Carnival time Juvenal redoubled all these exercises, and provided spiritual entertainments for the people with music, dialogues, and the like ; and thus succeeded in drawing them away from the balls and vain pastimes of that season.

One of his devices was to ring the bell for the sermon at the very hour at which the public open-air ball was to commence, and at the first sound of the bell, the dancers said to one another, " There is a Saint going to preach, let



us go and hear him," and they ran to the Church to secure good places.

A celebrated company of comic actors came to Fossano for the Carnival, and Juvenal gave orders that at whatever hour they were going to perform, as soon as the audience had assembled in numbers, and the actors appeared on the scene, the bell for the sermon was to be rung. This had the same result; all ran to the Church to hear Juvenal, not one remained behind.

The chief comedian, commonly called "The Tuscan," presented himself before Juvenal one day at dinner, and begged him to take one hour, whichever he pleased, for his sermons, and leave him another; but the Saint continued his practice as before; and the Tuscan, after trying to hold his meetings by torch-light, at last retired from the town in despair, saying: "A performer on the boards can do nothing in this place, where there is another performer in the pulpit."

When Lent began, Juvenal introduced the Exercise which he called the "Compuntiva," which is described in Chapter XXIII. This Exercise was continued in the Duomo without interruption until an Oratory was founded in Fossano, in the very house in which the Blessed Juvenal had been born.

The Servant of God found here many inveterate enmities among families, which were in the habit of tracking and killing one another like so many beasts of prey. But he always contrived to allay this rancour and put a stop to these hereditary feuds.

For instance:—A terrible feud had raged for fifty years between two of the principal families of the place, the Dionigi and the Mussi. This had caused much bloodshed, the heads of both families had been murdered more than once; and all attempts to reconcile them had failed.



Mgr. Ancina was asked to use his influence, and he bade every member of each family, down to the smallest child, assemble in one of the rooms of the Convent where he resided. Then entering the room with a crucifix in his hand, he made them such a moving discourse upon the wounds and the blood of the Crucified that their hearts were changed, they ran to embrace each other with tears of compunction, and a solemn and enduring peace was made between the two factions, to the great joy of the city. A deed was drawn up by a notary to this effect, and the Duke of Savoy congratulated the Servant of God on having thus restored public tranquillity.

Juvenal was visited one day by Tomaso Bava, the President of the Piedmontese Senate, who was sadly tormented by gout in his hand, and had been long unable even to move the fingers. As soon as the Servant of God saw him he went to meet him, and said, "Signor Tomaso, does your gout torment you? Our Blessed Philip used to cure it by touching it in this way;" and, taking his gouty hand between both of his, he pressed it firmly. The poor gentleman snatched it away for fear of pain, but Juvenal said, "Fear not," and again placed his hands upon his, repeating, "It was thus that Blessed Philip cured Clement VIII." At these words all pain ceased; the President could move all his fingers, and even clench his fist, and he never again suffered from the same malady.

Giorgio Magliani was given over as incurable by the physicians, and had been bedridden for four months. The Servant of God visited him, and saying some prayers, sprinkled him with holy water, and exhorted him to bear his sufferings with patience, and trust in God, for he would recover his health. He then put his hand on the sick man's head, and, to hide the miracle, insisted that some religious who were present should all do the same;

and then left the room. He had no sooner gone than the sick man got out of bed in perfect health as though he had never been ill, and exclaimed: "God be praised! Mgr. Juvenal has been to see me and has taken away my disease!"

The Rector of one of the parishes of Fossano was also given over by the doctors. The holy Bishop met the father of the sick man in the street, and said to him: "Sergeant, you may go home and be glad, you will find your son quite well." Juvenal was very fond of this man, who was a sergeant in the army; therefore hearing that his son was very ill, he had gone to visit him, and as usual had made the sign of the cross on his forehead with holy water, and said: "Be of good cheer, you will recover by the help of the Madonna, from whom I am going to ask for this grace." And when the father got home he found his son out of danger.

Paul Morandus, a Calvinist from Geneva, was staying in a village five miles from Fossano, and, hearing of the great doings of Mgr. Ancina, he went, out of curiosity rather than anything else, to Fossano, to hear him preach; and, being somewhat touched, he went to call upon him in the evening.

The Bishop, hearing that he came from Geneva, received him with the utmost kindness, and made him sit down with him to supper, placing him beside himself, in preference to the Canons and other dignitaries who were present. He kept him in his house for some days, during which time Paul visited the Blessed Sacrament during the Forty Hours Exposition and heard the sermons of the Servant of God.

He became convinced of his errors, and wished to become a Catholic, but feared the vengeance of the people of Geneva. He resolved, however, to wait and



see what a rich and distinguished family, named Paulotti, who were also Calvinists, would do. And when these also, through the influence of Mgr. Ancina, and many besides them, were brought into the Church, he followed their example. He went to Rome with his wife and sisters, thus forfeiting all he possessed, made his abjuration at the Holy Office, and lived for the rest of his life in the humble post of Gardener to the Apostolic Palace ; " Greatly preferring," as he himself expressed it, " to live as a Catholic in enforced poverty rather than as before in the hands of the devil, with many riches."

Blessed Juvenal observed with great reverence all the feasts of the B. Virgin, and one of his practices was to distribute the nine days from the Vigil of the Assumption up to the Octave among the nine choirs of Angels, ending the tenth day before the throne of the Most Holy Trinity.

The Queen of Angels deigned to show on one occasion how pleasing to her was the devotion of the Saint ; for one day in Fossano when he was preaching in her honour with his usual fervour, the heavens opened above his head, and she appeared to a pure and holy soul seated upon a cloud of marvellous brightness, as though on a throne of ivory, and holding her Divine Infant in her arms. Another devout man, Filiberto Vasco, saw the head of Blessed Juvenal girt with a crown, or diadem, of rays of brilliant light.

Great indeed was the change worked by B. Juvenal in Fossano ; for all the town flocked to him for advice, both spiritual and temporal. The taverns were closed ; the one desire of the citizens seemed to be to enjoy his presence and obey his behests.

In short, a Capuchin father deposed on oath for the Process, that during the stay of Juvenal in Fossano, by means of the spiritual exercises he introduced, as well as his good counsels and the sanctity of his example, the



place resembled a monastery of religious rather than a secular city, and Carnival time might have been taken for Holy Week.

Although he was working so hard in aid of Fossano, Blessed Juvenal forgot not his true spouse, the Church of Saluzzo, and he wrote to his future flock a pastoral letter, simple and forcible in style, which shadowed forth what he was about to accomplish among them, and the manner of his government,—namely, the relief of the needy, the visiting of the sick, the administering of strictly impartial justice to every one without respect of persons, the ready audience for all, the promoting of the frequentation of the holy Sacraments, the frequent preaching, catechizing, and teaching of Christian Doctrine ; and finally, he promised them, as the last and potent means of reforming their morals, and leading them along the way of God's commandments, that he would introduce the exercise of prayer and other spiritual works which are practised in the Oratory of St Philip.

When the Sovereign Pontiff Clement VIII. heard of this pastoral letter, he asked to see a copy of it, and thought so highly of it that he always preserved it.

At length, after four months of negotiations with the Duke of Savoy, having exhausted every means prudence could suggest of bringing about a reconciliation, Juvenal boldly said to the Ambassador : " As Juvenal Ancina, I am the faithful subject and vassal of his Highness, but as Bishop, *ego dominus*."\* This brave answer so pleased the Duke, who was at heart a religious prince, that he withdrew his unlawful pretensions, and allowed the Servant of God to take peaceable possession of his See, without taking any oath.

The King of France also, Henri IV., who had opposed

\* " I am the master."

his appointment on political grounds, being most averse to having an Italian for Bishop of Saluzzo, and arrogating to himself, moreover, the right of nomination to that See, on hearing what manner of man he was, withdrew his objections, saying, that he would never oppose the election of a Saint.

Meanwhile Juvenal was informed that it was customary to pay a certain sum for the expedition of the *placet*; and he was advised to do this, merely as a compliment; but even this he refused, being fearful of trenching in the slightest degree upon the privileges of the Church; and the Duke sent his *placet* with the express order that Juvenal was not to pay anything, and wrote upon it with his own hand, "*Gratis in totum.*"

On the fifth of March, therefore, in the year 1603, the holy Bishop left Fossano, to the great and lasting regret of its citizens, numbers of whom, unable to detach themselves from his saintly presence, accompanied him on his journey the whole way to Saluzzo.

## CHAPTER XXI.

### HIS ENTRANCE INTO HIS DIOCESE. 1603.

BLESSED Juvenal had endeared himself to all who had come across him at Rome, Naples, or Fossano, and this was because they had witnessed his virtues and experienced the effects of his sanctity; but with the inhabitants of Saluzzo it was different.

To them he was yet personally a stranger; but so great was the fame of his holiness, that he was received with universal joy. Seldom has so splendid a reception been accorded to earthly potentate as that with which he was welcomed.

The first preparation was that due to a saint, namely that evil-doers in numbers abandoned their wicked courses, banished occasions of sin, and reformed their lives, at the mere rumour of his approach; while others fled from the town rather than meet him, being struck with terror at his very name.

Juvenal entered the city on foot, with pontifical vestments and rite, and the Governor and officials with all the clergy and nobility of those parts, came out processionally many miles to meet him. Every window and balcony was filled with people, the air was rent by acclamations, neither the streets nor churches could contain the enormous crowds that thronged them, and the roofs even of the houses were covered with those anxious to catch sight of the Saint who was coming amongst them.

So open-hearted was their reception of him that when



they found that the number of those who followed him from Fossano was greater than the hotels in the town could contain, two hundred persons having accompanied him on horseback, they gave orders that they should be billeted upon the inhabitants and supported at the expense of the town.

On entering his palace, Juvenal chose for his own habitation the two most miserable rooms in the house ; dark, unwholesome, and melancholy ; and never could be induced to change them again. When urged to do so he would say : " We deserve hell, and shall we go about seeking the pleasantest and most comfortable abode possible ? "

He took possession of his Cathedral on the fourth Sunday in Lent, in the year 1603, and published the Papal Indulgence, preaching on the words of the Introit, *Laetare, Jerusalem*, " Rejoice with Jerusalem, and be glad with her ; rejoice for joy with her, all you that mourn for her ; " applying them to the end of the long widowhood of that flock. Spacious as the building was, it was filled to overflowing ; and many climbed to the roof of the Church to gain a glimpse of their holy pastor through the windows, if they could not hear his words.

He found his Diocese in a deplorable condition, both from its neglected state, and also from the violent attacks of the heretics upon everything belonging to the Church. So far did these go that they had, shortly before, martyred a good priest with inhuman cruelty in one of the Valleys of the mountains.

The faith being weakened, morals were corrupt, abuses were tolerated, the Sacraments were unfrequented, the Churches unrespected, superstitious rites had usurped the place of the sacred ceremonies and were publicly performed in the House of God. The heretics had waxed so powerful that they openly preached their false doctrines from

the pulpits. They were in fact so insolent that they not only profaned, but pulled down or burned the Churches ; and Blessed Juvenal himself described their conduct as, "The fury of the enraged heretics;" adding, "Have pity on them, O Lord!"

But even before evils so great as these, Juvenal was not dismayed.

His first step was to provide himself with more ample recourse to the divine mercy, to obtain light and grace to fulfil the arduous duties of his new state. He therefore arranged to add another hour to those he habitually spent in prayer ; and he became, if possible, still more eager than before to save all fragments of time and employ them also in prayer.

He commenced his care of his flock by ordering public prayers and processions to bring down the blessing of God upon his work.

His next act was to begin the Exposition of the Forty Hours in his Cathedral, and arrange that it should be continued in every Church in the town in succession. And he published a little manual containing instructions for it ; so as to ensure that the majesty of Christ in the Blessed Sacrament should be fitly worshipped and treated with all due reverence. He was thus the first to introduce the devotion of the Forty Hours into Piedmont. He then withdrew the faculty of hearing confessions from every priest in the diocese except those who had the cure of souls ; this he did in order to re-examine them, and become acquainted with the state of his clergy. He used the greatest care in his choice of officials, and especially of his Vicar-General, and rigidly ordered that not the smallest deviation from strict justice was to be made in any of their dealings, under whatsoever pretence, whether of friendship or interest.



Those of his clergy who were found guilty of any malpractices were punished as public examples ; but in order to guard them from temptation he increased their stipends, as far as his poverty would allow ; and for this purpose he deprived himself of his own dues to bestow them upon his officials, over and above their salaries. He was also most careful to appoint zealous and proper pastors of souls, especially in those parishes infected with heresy ; he sought for such even in distant lands, and grudged no expense in sending for them, notwithstanding his poverty.

He bade each parish priest keep a journal entitled "The state of souls," in which he was to note down an exact account of his parish, and all its needs. This Juvenal required at his hands every year.

Knowing that the state of a diocese depends in great measure upon the example set by the clergy, he took great pains to renew an ecclesiastical spirit among them by frequently and fervently exhorting them to correspond by virtuous lives to the grace of the priesthood. He held Ordinations at the proper seasons, and stringently examined all candidates for Orders ; for he would not admit any who were not well educated, and above all, who were not men of holy lives.

He was also careful to teach every one of his priests the true art of preaching, instructing them what books to read, and telling them that the true way to derive fruit was to give themselves to the exercise of prayer. He also desired that they should all, and on this he laid great stress, learn the familiar style adopted by the fathers of the Oratory, that in their sermons they might have no other aim than the advantage of their hearers. It was not by words alone that he urged them to this practice ; he also set them the example of it. Every Sunday he preached in his own



Cathedral, and on solemn feasts twice a day, after Mass and Vespers; and in Lent nearly every week-day as well.

By kindness and familiarity he gained the affections of his Chapter and his clergy, that he might be able to keep them under strict ecclesiastical discipline. It was no uncommon thing for him to take them before some devout image of the Blessed Virgin in his Palace, and sing some hymn in her honour together with them.

He never failed to lend a ready ear to all their troubles and to assist them as far as lay in his power. And by his prudent advice he prevented many scandals from arising.

In matters of business he did all he possibly could to bring them to a successful conclusion, but, on the other hand, he placed his whole trust in God, and leant entirely upon Him; and he was equally satisfied with whatever result was ordained by God.

In his deliberations he would never be hurried; "*Noli urgere*," he would say to those who pressed him to come quickly to a decision; for he had made his own that maxim of his holy Father St Philip, that wise resolutions require three things—prayer, counsel, and time. And he would add: "*Funiculus triplex difficile rumpitur*." \* When he had to decide any grave matter he never trusted his own judgment, but called together all the officials of his court, and asked their opinions, before he decided on what, before God, seemed to him the most expedient.

He was also most vigilant in his care of the monasteries of Nuns, who are called by St Cyprian, the flowers in the garden of the Church. He constantly inquired into their state, exhorting those in charge to be their true shepherds. He would say: "Remember, they are the virginal spouses of Christ. It is for you to guard them

\* "A threefold cord is not easily broken."

and to see that Christ reigns amongst them, and that the wolf finds no entrance there. And if any should chance to become tainted, be sure to heal them before the evil spreads. See that they carefully keep their rule, spend their time well, and read good books, such as may aid them to attain to that perfection of the religious life to which they are called." So zealous was he, in fact, for this portion of his flock, that it was for them he sacrificed his life.

In order to give his whole time and attention to his duties, he never left his house either to take a walk, or for recreation; but solely when some obligation of justice or charity called him forth, such as the affairs of the diocese or visits to the churches or the sick.

He gave strictest orders that his door should be open to all comers, granting audience to those who sought it of every rank and condition, at whatever hour of the day or night they chose to ask for him; no matter whether he might be occupied, or at study, or at meals,—copying in this the example set him by his holy Father St Philip, who had neither time nor place for his own.

His great charity and many virtues soon gained the hearts of his people, who sought his counsel in all their difficulties, and his Palace was constantly filled with both religious and seculars to whom he patiently listened and gave advice or help.

For, as St Francis of Sales said of him: "Like the Good Shepherd, he knew his sheep, and his sheep knew him; he called his own sheep by name, and led them into verdant pasturages, and refreshed them with the salt of wisdom, and drew them with a gentle force to follow in his footsteps."



## CHAPTER XXII.

### HIS PRIVATE LIFE AS BISHOP.

BLESSED Juvenal began the day by spending at least two hours before daylight kneeling on the bare floor before an image of the Blessed Virgin, with his arms outstretched, his face bathed in tears, and his eyes fixed on heaven, so rapt in contemplation that it was often most difficult to restore him to the use of his senses.

He then said Mass, and heard another Mass in thanksgiving ; and afterwards recited the Canonical Hours, so as to be ready to give audience to all comers.

On feast-days he always heard the High Mass also, and assisted at Vespers with great devotion.

If the Blessed Sacrament was publicly exposed in one of the Churches, he often went to say Mass there ; and when he had finished, he would dismiss his attendants and send them home to their mid-day meal and remain himself, careless alike of the intense cold and of his breakfast, kneeling, with eyes fixed on the Blessed Sacrament, absorbed in prayer. And when they returned five or six hours later, they found him still motionless, in the same posture in which they had left him so long before. As had been the case while at the Oratory, so when a Bishop, he was always found on his knees in prayer by those who sought him in his room.

One of his Canons came one day to see him, but before he opened his door he heard the voice of Blessed Juvenal conversing with some one ; and being unwilling to interrupt



his business, he went away and returned after a long time, when he heard the same conversation going on. He therefore opened the door, and to his surprise, found the Bishop alone. Full of wonder, he explained that he had waited a long time outside, not wishing to interrupt the conversation he had heard; but Juvenal in his simplicity merely said: "I was speaking with Christ and the most Holy Madonna."

And Don Aurelio Vaccha, a Canon of his Cathedral, deposes as follows:—"I have seen him many times in prayer both in Church and before an image of the most Holy Madonna which he always kept on the table in his own room; and whenever I entered his room I always found him on his knees in prayer. And he was so absorbed in his devotion that he did not perceive my entrance, and I went out again without his seeing me. He once sent to fetch me by letter, and when I came to receive his commands, I found the door of his room ajar, and saw him kneeling before the image of the Blessed Virgin, and praying with such attention that he neither moved his head nor any other portion of his body, for any reason whatsoever, for the space of two or three hours; for I waited outside, unwilling to disturb him, until at length, rising from prayer, he gave the signal with the little bell that I might enter."

Juvenal allowed no tapestry in his Palace, no adornment to his reception rooms, save holy pictures with useful maxims written underneath; for he said: "What better adornment can there be than images of the Saints whose souls are the ornaments of Paradise?" There was also a table with Lives of Saints or books treating of cases of conscience or other religious subjects, for the use of those who had to wait therein.

He never suffered any woman to enter his Palace. Two

ladies who were related to him by blood came one day to his door, and, in right of their relationship, were about to enter without hesitation; but he sent down word to them to go into the Sacristy of the Church, and that he would speak to them there.

Neither did he ever once give assistance out of the revenues of the See to any of his family. He said this money belonged not to Juvenal, but to the Bishop of Saluzzo; it was due to the sons of the Bishop, that is, the poor, and not to the relations of Juvenal.

He was most averse to receiving presents of any description; when the rank of the donor forbade his refusing them, he sent them instantly to the hospitals.

He possessed a country villa, but he never entered it save once when on an Episcopal visitation; so little did he seek his own comfort. There was in his Palace a balcony commanding a magnificent prospect, and the great fatigues he underwent afforded him a more than sufficient reason for repairing thither for a little recreation, but he never once went out on to it, to take a little fresh air.

He kept no horse in his stables, although in those days the only mode of travelling was on horseback, but he always made his journeys on foot, until Count Prospero Saluzzo gave him a little mule, which he did not refuse, because St Antoninus, Archbishop of Florence, had accepted one; and this he afterwards rode when he went to steep rough places that he could not reach on foot. On his journeys, moreover, he invariably recited Psalms, or conversed on divine things; for he never spoke on other topics. Those who travelled with him and slept in the next room to his, constantly heard him taking the discipline during the night.

As to his dress, although he never wore silk, he said



"The exterior must be suitable to the Episcopal dignity, but what Juvenal wears must be abject, poor, and vile." Hence he wore the coarsest possible shirts, and no waistcoat; nothing but a short cassock of serge between his shirt and his coat. Although he was advancing in years, in many labours, and in a much more rigorous climate, he added nothing to what he had worn at Rome, or Naples, no extra defence against the piercing cold.

His meals were taken as though in a religious refectory, in silence, with spiritual reading. This practice he observed not only in his own Palace, but even when he had to eat in the houses of others, no matter how high might be their rank; he always bade his chaplain read to him during dinner. And so great was the veneration in which the holy Bishop was held, that no one ever dared say to him, "Why doest thou this?"

All his household sat with him] at table and partook of the same victuals; for he never consented to have any separate dish for himself; and when once his steward had provided something a little finer for him alone, he gave him a penance for so doing before them all. The household had two meals a day, but he himself only partook of one. When he was exhorted to take food twice a day in order to labour the better, he replied: "It is easier to labour fasting than eating."

He seldom tasted flesh meat save when pilgrims were present whom he wished to encourage to eat, but contented himself with herbs, or fruit, or other light foods, or bread alone. And all meal-time he paid much more attention to the spiritual reading than to what he was eating.

Sometimes when travelling he was forced to sit down to some banquet, but he never tasted the costly dishes that were placed before him, nor broke his custom of taking only the commonest food. So great was his habitual



abstinence that he had lost all appetite and taste, and to go to meals was for him, as we read of other saints, a simple torment. Indeed, he often said, "If I were not afraid of grieving my brother and the rest, I should not have eaten anything, for going to table seems to me a martyrdom."

He used one silver spoon and two small forks, but no other silver; and these he used because he said he had read that St Augustine had done the same, out of respect to the Episcopal dignity.

After dinner, under plea of going to rest, he retired to his own room, and knelt down in a corner, or before the Crucifix or image of the Blessed Virgin, and became again absorbed in prayer,—remaining motionless for two or three hours. If his secretary or servants entered the room and even called him with a loud voice, he heard them not,—at times with outstretched arms he seemed to be rapt in ecstasy.

He slept on a straw palliasse without mattress or blanket, and without undressing or taking off his rough hair-shirt; and even these uneasy hours of sleep were short indeed. He was always the last in the house to retire, and he kept a light burning that he might at any hour rise to write, read, or pray.

He never suffered any one to attend upon him at his dressing or undressing, lest his austerities might be perceived. For the same reason he kept the usual ornamental coverings on his bed during the daytime. But he once nearly discharged a servant for no other fault than putting a feather pillow on his bed.

His sheets wanted no washing, for they were never used. He took them off every night before going to bed, but put them on again in the morning, that it might seem to others that he had slept in them, and this mortification might be hidden.

When some one complained to him that his servant did not arrange his bed properly, he said, "Come with me, my child," and showing him the straw upon which he himself slept, he said, "See, my child, this is where I, who am a Bishop, sleep; can you therefore not sleep, even if sometimes your bed is not very well made? We must learn, my son, to tame this cowardly ass of our body."

He watched with the greatest solicitude over the good conduct of his household. He never admitted into his service any that were not well known to lead a good and virtuous life, and were of mature age. The rules that he gave his servants were that all were to rise at one fixed hour and assemble in the Chapel to make mental prayer, followed by hearing Mass. Then at certain hours of the day each one was to render account to the Servant of God, of the subject on which he had meditated in the morning, and he took this occasion of teaching them to make mental prayer, according to the capacity of each.

To preserve them from idleness, the remaining hours of the day and night were all assigned to various virtuous occupations. And for certain hours silence was observed so strictly that the slightest infringement of it was visited with some punishment.

He wished them all to go to confession and communion on the first Sunday of every month, and he himself communicated them with his own hands.

He insisted, moreover, on their all having a filial devotion to the Mother of God; in her honour he ordered that no flesh meat should be served in his refectory on Wednesdays, as he wore the Carmelite scapular. Nor would he allow any of them to leave the house, no matter on what errand, without kneeling before her image and asking her blessing. "My children," he would say, "let us salute the Blessed Virgin and then we may go."



On Fridays his whole household accompanied him to the Church adjoining the Cathedral for the exercise in honour of the Passion.

Every night before retiring to rest the sound of a bell called all to his antechamber, where they made the examination of conscience and recited the litanies of the Blessed Virgin, or of the Saints, according to the season; after which the Bishop sprinkled them with holy water, and implored the protection of the angels by the prayer, *Visita quaesumus Domine*, and with the blessing of God and of their Bishop they retired to rest in perfect silence; and he himself many times spent the whole night long in prayer. So carefully were these regulations observed that his Palace resembled a monastery rather than the court of a Bishop; in fact, he once sent away a servant whose talents and qualities were very useful to him, simply because he was restless, and although he was interceded for by one in high position, he could not be induced to revoke his dismissal, but he replied, "He that worketh pride shall not dwell in the midst of my house."

He treated all members of his household with the love of a father, and, indeed, such was his usual appellation amongst them. He was careful that they should not be oppressed with overwork, nor deprived of such conveniences as they might stand in need of. For instance, when in winter his servants were occupied in Church, fearing that they might come back cold he had a fire lighted in their room. When travelling, he never allowed them, on arriving at an inn, to serve him at table until they had taken their own repast; and if any of them were ill, even the lowest in the house, not content with providing them with every necessary, he visited them himself with paternal charity.



He succoured them by supernatural means when natural ones did not avail, for when his servant Stephen suffered so much from disease of the eyes that he had become almost entirely blind, Blessed Juvenal touched his eyes with his finger, and the pain instantly ceased and sight returned.

And when his chaplain was suffering from violent fever and the physicians could do nothing for him, Juvenal visited him, and making the sign of the cross on his brow, said to him, "Be of good heart and trust in God, for it is from Him thou wilt recover thy health." And no sooner had the Servant of God gone out of the room, than the fever left him.

On looking at a life such as this, we can well imagine that the soul of Blessed Juvenal was still decked in its Baptismal innocence; and indeed the Process of his Beatification says:—"Having received the sanctity of Baptism the venerable Bishop Juvenal Ancina never violated it, by the pious education of Catholic parents he increased it, by his spotlessness of morals he guarded it, by his constant holiness of will he perfected it; his whole life was ever innocent and immaculate, and on account of this very innocence all men held him to be a just and holy man, the friend of God."

## CHAPTER XXIII.

### HIS PUBLIC LIFE AT SALUZZO.

VARIOUS and many were the schemes Blessed Juvenal set on foot, and numberless the labours he undertook, all for the one purpose of rescuing his people from walking along the broad road to destruction, and setting them on the way to Paradise.

In the time of Carnival, for instance, he had the most Holy Sacrament exposed for the Forty Hours with greater grandeur and pomp, with sermons by religious of different Orders; and this not in one Church only, but in several; a custom then unknown in those parts. To attract the people, he published a Plenary Indulgence which he had obtained; and he wrote letters of invitation to these functions to all the principal gentry round about, to enable them to gain so great a treasure.

To keep up the attention of those in Church, he gave them many diverse spiritual entertainments, musical concerts, both vocal and instrumental, and dialogues on pious subjects, with sermons in the intervals, to prevent the tedium which a long continuance of any one thing produces.

He also made the Vespers longer, and the music fuller and more beautiful, to draw the populace away from vanities. They were well attended both by men and women; for when they saw their Bishop walking through their midst on his way to Church, his saintly aspect attracted them, and leaving their games and dances, they followed him to Church to pray with him.

He procured also that the fast of Lent, which had fallen into disuse, should be rigidly observed, instructing confessors how to prevent this abuse, and even making, for the time being, the breaking of the fast a reserved case for the whole diocese. During Lent he introduced the spiritual exercise for men which he called "the Compuntiva," and which was, in fact, a copy of the evening exercise introduced into the Oratory by St Philip Neri.

It consisted in, first—the reading of some spiritual book, and half-an-hour's mental prayer, followed by a few verses of the *Stabat Mater* devoutly recited. Then Juvenal himself made a discourse upon some point of the Passion. This he did so devoutly and compassionately, that his face changed colour, and became pallid as death, so that his mere aspect moved to tears. After the sermon the lights were put out, save that of a large lantern which shone upon the Crucifix only, and the discipline was taken for the space of a *Miserere* and *De Profundis*; and finally, the exercise terminated with the singing of some canticle of divine praise, and kissing the feet of the Crucifix, for which act the Bishop always took off his shoes.

This took place every Friday evening, in the Church of St Sebastian, adjoining the Episcopal Palace; and it proved a most fruitful exercise, and was attended not only by the inhabitants of Saluzzo, but by many from all the country round, to the great profit of their souls.

The beneficial result of all this was seen at Easter, when the numbers and devotion of those who approached the Sacraments were unparalleled.

After Easter, in the year 1604, Juvenal determined to hold a Synod, according to the advice of the Council of Trent, the decrees of which had lately been published.

He had to delay doing so for a short time, for the Duke of Savoy desired that the Bishop of Saluzzo



should be present at Turin with the other Bishops on the fourth of May, the Feast of the Invention of the Holy Winding Sheet of our Blessed Lord; which had been brought from Chambéry to that city, in 1598, for the devotion of St Charles Borromeo.

This Prince showed his high esteem for the Servant of God on this occasion, for he chose him as the preacher; and when the sacred relic was exposed in the Piazza, and all the Bishops passed before him to venerate it, as Mgr. Ancina went by, the Duke said to those around him: "This prelate is a saint."

Having thus obeyed his Sovereign and satisfied his ardent devotion to the Passion of Christ, Juvenal returned to his occupations. He celebrated the Synod, in which he promulgated many useful decrees and holy constitutions; he reformed the discipline of his clergy, and their dress; he ordered that every parish priest should preach in his own Church every Sunday and feast-day; and re-established the teaching of Christian doctrine—a practice which had become quite obsolete.

He issued many careful regulations concerning the ceremonies and offices of the Church; and established, especially in his Cathedral, the greatest exactitude and decorum in the performance of the sacred functions. He also provided for the proper observance of the feasts of the Church; deputing certain officials to watch carefully in all parts, and to denounce those who worked without either necessity or permission.

He banished the heretics from the Churches and restored them to the monks or friars who had been expelled from them, and forbade all intercourse with heretics.

He took great pains to uproot and extirpate all superstitions and nefarious customs, many of which he

found practised in the diocese, and even in the Churches, at various seasons; and he set right all abuses.

His next great work was the foundation of a seminary for ecclesiastical students, a work of great importance, but uncommon in those days. Owing, however, to his early death, he was unable to complete it.

He endeavoured to smooth away all difficulties from the path of his flock, and strove hard to appease the many factions and divisions which he found amongst them. Among the rest, two brothers of the house of Blandrati, who had hated each other with a mortal hatred for ten years, were reconciled by him. Two other citizens who had an inveterate feud he sent for, and made each relate to him their ground of complaint against the other. He then asked them if they would put their cause into his hands; they dared not say no; and with Divine authority he bade them instantly embrace each other, after which he embraced them himself, saying, "Go in peace; I hope in God and the most Holy Madonna that ye will never again have reason for discord between you." This sufficed to change their mortal enmity into sincere friendship, to the consolation of the whole town.

On the feasts of the different Saints, Juvenal went early in the morning to the Churches dedicated to them, said Mass, and preached; and remained to Vespers, spending the whole day in spiritual and devotional exercises. If the Church belonged to religious, he remained to dinner, so as to have the opportunity of conferring with the fathers, and thus make a fruitful visitation to that community; but in order to avoid being of the slightest burden or expense, he had his dinner sent from home.

On Saturdays he never failed to attend Compline in



the Cathedral, when the *Salve Regina* was solemnly sung in honour of the Mother of God ; and he usually had a sermon preached in her honour ; for it was in her intercession, and that of his Patron Saints, that he placed his hopes.

He also assisted, as he had done in Fossano, every Sunday at the Exposition of Christian Doctrine, and with great patience taught the mysteries of the holy faith himself to the simple people and the children.

In preaching he had a singular power of touching the hearts of sinners, and inspiring them with fear of God's judgments, and drawing them, as it were, by force and in spite of themselves, to penance. Yet his sermons were so attractive that immense crowds flocked to hear him, and were so consoled by his words that they wished he would never leave off preaching. His most frequent theme was the consideration of the Four Last Things ; and in depicting these in his own grave and serious manner, he reclaimed many inveterate and public sinners, even such as had been away from the Sacraments for years.

His sermons converted many of the Calvinists in those parts ; for those whose obstinacy had been proof against all the attempts of the priests and missionaries, succumbed to the grace and efficacy of the words of Juvenal ; but those hardened in error only hated and persecuted him the more.

He was in the habit of sitting himself in the confessional, to hear the confessions of all who chose to come ; a thing that had not been seen in those parts for many a year. And by this means also, and by his private conversations, he drew many sinners to God, and led the just to greater perfection.

Severe with the obstinate, he was marvellously gentle and kind to repentant sinners ; it was sufficient for them



to come once into his presence, his loving words changed their hearts, and sent them away weeping tears of compunction.

He was admirably ingenious in turning occasions to good account. When a procession was passing by, on seeing the banner of St Anthony, he exclaimed: "St Anthony in great cold, St Lawrence in great heat; neither the one nor the other lasted long." Then raising his voice he continued: "In hell great cold, in hell great heat; both the one and the other last for ever!" He then preached a short sermon on the eternity of the sufferings of the poor damned souls in hell with such vehemence that it struck terror into the hearts of all who heard it.

His faith and reverence were extraordinary. Once when he was carrying the Blessed Sacrament in procession through the streets of Saluzzo, on the Octave of Corpus Christi, it was raining so heavily that a pool of water was gathered on the top of the canopy. He was of course bareheaded, and, in turning a corner, the whole of this water was poured on to his head and neck; but he was as immovable as a statue, and never even raised his eyes: but continued the procession in the same posture as before, as though nothing had happened.

His labours were so great and so successful, the numbers of converted sinners and heretics so numerous, that after his short Episcopate was over no one could have recognized that it was the same diocese into which he had come eighteen months before; for the whole place was re-modelled on the rules of Christian perfection. By his great prudence and holiness, he had made himself as it were master of the wills of others, to gain them to Christ.

The account of his pastoral vigilance reached the ears

of the Sovereign Pontiff Clement VIII., and he sent him a Brief in commendation of his fruitful labours.

And the Archbishop of Tarantasia deposed in the Process of his Canonization, that "in the short time he was amongst them he changed not only the clergy, but also the licentious and indevout nobility and people of Saluzzo, who had been for some time under the bad government of the French, and in the hands of careless and irreligious pastors, from wolves into lambs; and he brought back to the true faith many infected with the Calvinistic heresy who became mortal enemies of the heretics. So that it may be said, that he was a new apostle to that city and whole diocese."

## CHAPTER XXIV.

### HIS CHARITY TO THE POOR.

THIS true shepherd provided not only for the spiritual necessities of his flock, but for their temporal needs also.

The poor he always called by no other name than "my dear children." Every day two poor people dined with him at his own table, on Sundays and feast-days four, and in winter twenty-five or thirty; and in Lent or on solemn feasts he invited all the poor of the town. He treated them in every way as though they had been persons of rank. He brought water, washed, dried, and kissed their feet and hands, and served them himself. He would wipe their eyes and mouth with his own pocket-handkerchief, and the more repulsive they were, the more he seemed to caress them. He often gave them everything off his own plate, eating himself only a little dry bread, covering his plate with his hands that no one might perceive what he was doing.

After dinner he led them to a room with a large fire, and there instructed them in faith and morals, and dismissed them with generous alms. Or if too many came to be accommodated in the Palace, for his charity was known for miles around, he had a large fire lighted in the courtyard, and there served them with soup with his own hands.

His servants were so overpowered by their multitude, that they sometimes sought without his knowledge to



refuse and exclude them. His steward came once to tell him that there were several poor outside, but that there was nothing in the house save what was provided for his own table; but Blessed Juvenal hesitated not to give even this away; saying, as was his custom, "The Lord will provide."

Once on a journey, Juvenal told one of his servants to give away his dinner, and the man replied that he supposed he meant him to give away what was left, but Juvenal said, with emphasis, "All, all, everything," which was accordingly done.

One day he espied in his cathedral a poor beggar who was a leper, and he immediately led him to his Palace and made him dine at his own table.

His alms were far beyond his means, for the revenues of his See were scanty; but he was ingenious in devising methods of succouring the misery of the poor. When the Blessed Sacrament was taken to the poor sick, Juvenal would accompany it, and by the example of his great devotion led many others to do the same. When the sick man had received Holy Communion, the Servant of God would make a little exhortation, and not only gave him alms himself, but went round to all the bystanders asking them to do the same, holding his beretta or the little bell to receive what they gave, and placing what he thus collected on the bed of the sick.

It was not only the alms he distributed that gained him the hearts of the poor, but also the gladness and willingness with which he gave. A joyful smile, a caress, and a pleasant word always accompanied his gifts, and a little good advice, so as to assist them spiritually as well as temporally.

When he gave alms, he gave not only to the head of the family, but he bestowed something on each member of the household, that all might have cause to rejoice.

Wherever he went, the streets were lined with poor, eagerly looking for his arrival; and everyone could tell which house Bishop Juvenal was in by the concourse of poor that was gathered round the door. He had an especial charity for the sick, and never failed to visit them both in the hospital and in their own homes. As a matter of course the hospital was to him a palace of delights; he found it in a sadly neglected state, but was not long in setting things on a better footing, and providing it with every necessary. Many were those upon whom he miraculously bestowed the gift of health, in addition to other benefits.

It grew into a habit in the town for mothers to bring their sick children to be touched by Mgr. Ancina at the end of his Mass, and after he had laid his hands on them and prayed over them they were often suddenly cured. For the power over life and death seemed to reside in his touch. Indeed, the very letters written by him sometimes had this effect. The Abbess of Riofreddo wrote to him:—

“I cannot express what consolation the kind letter of your Lordship has brought me; for I had had fever unintermittingly for eleven days, and no sooner had I read it than I became perfectly well.”

The afflicted were also the objects of his fatherly kindness. On one of his journeys, Juvenal lodged in the house of a lady who was inconsolable for the death of her sister; her continual lamentations touched him with compassion, and he promised to pray for her sister's soul for the space of three days.

After this interval, the dead sister appeared to the living one, and said to her: “My sister, by the prayers and mortifications of the holy Bishop Juvenal, I have been released from purgatory.” This amply consoled



her sister, but Blessed Juvenal forbade her to speak of the vision to any living being, promising to pray for her if she obeyed him.

The fame of his holiness and almsgiving reached far beyond the confines of his own country, even in the short duration of his Episcopate, and numbers came from Germany, France, and England, and some even from distant Scotland, to venerate him, and seek instruction at his hands. He received these Scotch people with great kindness, and gave them letters of recommendation to Father Tommaso Bozio, of the Oratory at Rome, that they might be cared for there. For Juvenal still kept his special love for pilgrims, and whenever he met any of these he always stopped to welcome them, and took them to his Palace, where he entertained them.

The Process says :—

“That he might cover the nakedness of neophytes, he took off his own garments: and this he had also often done in Rome, for the decorum and dignity of poor priests. He provided with pensions those families whom modesty forbade to beg, or to whom poverty afforded occasion of sin. If to these are added the widows nourished by him, the hungry fed, the daily portions doled out to those whom old age or sickness rendered unable to labour, the dowries bestowed on maidens to preserve their purity, others for whom he bought bedsteads, blankets, or garments, to keep them out of danger; it is easy to understand how it came to pass that he was named by the mouth of every one, *Pater pauperum*, the father of the poor, the orphan, and the widow.

“All these things he had done whilst still a simple priest of the Oratory, but when he became a bishop he gave so many and such striking proofs of his love of



his neighbour, that he might fitly be likened to St Thomas of Villanova, St Paulinus of Nola, St Charles Borromeo, and the other most celebrated almsgiving bishops. For he so looked upon all in suffering, that he considered them as dearer than himself."

## CHAPTER XXV.

### HE VISITS HIS DIOCESE.

FOR the well-being of the flock, the personal visit of the pastor to every part of the fold is absolutely necessary. This to Juvenal was fraught with much hardship and even danger. A great portion of the Diocese of Saluzzo lay embosomed in the Alps, and to reach these distant sheep he would have to cross snow-covered passes, and to venture along steep and well-nigh inaccessible paths; he would have to enter valleys peopled with obstinate heretics, filled with mortal hatred towards himself,—knowing as they did that he came among them, not only to reform morals, but also to check and, if possible, extirpate their heresy, which was daily advancing by giant strides.

No danger, however, could deter the holy Bishop from doing his duty. He said :—" Since God has placed upon my shoulders the yoke of the Episcopate, I had rather lose this (touching his head) than permit any conscious failure, or that, on my account, or through my weakness, the service of the salvation of souls should be neglected. I fear nought but God, the Supreme Judge, and for my life I care nothing."

He himself unconsciously depicted his own fortitude in a letter to Cardinal Tarugi, in which he says :—

" Whatever terrors the world may contain I despise, its delights I laugh to scorn, riches I care not for ; poverty I fear not ; death I do not dread, I stand upon a rock."

God showed his approval of the courage of his servant by a fresh miracle at the very outset of his journey.

On visiting the Monastery of St Clare in Saluzzo, the Nuns showed him an almond-tree in the Cloister which had long been dried up, and produced neither leaf nor fruit, and which they intended to cut down. The Servant of God, on hearing this, seemed to pity it, and going up to the tree, embraced it tightly, keeping his eyes raised to heaven, and then he promised them that, if they would not cut it down, it should bear fruit. The Nuns, believing him to be a Saint, trusted to his word; and when spring-time came, the dry branches brought forth abundant blossom and more plentiful fruit than ever before. And, whereas its almonds had hitherto been bitter, they were now sweet, and had the power of healing the sick. This copious produce continued every year, and the fruit was often sent for by invalids.

On his Visitation Blessed Juvenal took with him a few holy and carefully chosen priests and only the number of servants that were absolutely necessary, in order to be as little burdensome as possible to those he was about to visit.

Before going to any place he sent forward some confessors and others to prepare the people, and gave instructions to the respective priests as to what he wished to be done. On his own arrival, no matter how fatigued or exhausted he might be (for he journeyed on foot), he went straight to the principal church, where he spent some time in prayer.

He afterwards assembled the inhabitants, preached a fervent discourse, and carefully catechized them himself. He also ordered a General Communion, publishing the Papal Indulgence he had obtained for them; and he administered the Sacrament of Confirmation, which had not been done for many years in those parts.

Carmagnola, a large and populous place, was his first



station; and here he remained for several days working immense good among the people. Almighty God blessed his Visitation with many graces (*gratiæ gratis datæ*). For instance:—he cured one of the Canons of that Collegiate Church of a burning fever by merely laying his hand upon his head. And a woman who reared silkworms opened the door of the room where she kept them, and, because they were doing badly, begged of him to bless them as he went by. The Servant of God made the sign of the cross over them and passed on; and that year their work was so prodigiously multiplied that she gathered more silk herself alone than all the remaining inhabitants.

Here also, as has been related, Blessed Juvenal met St Francis of Sales; and the two Saints saw each other for the last time.

St Francis thus describes the love of his diocesans for their holy bishop:—

“When I went a little out of my way to Carmagnola, a town in the Diocese of Saluzzo, on purpose to salute Mgr. Ancina, who was then making a Pastoral Visitation there, in the year 1603, I perceived what reverence and love his piety and many virtues had excited amongst those peoples. For when they heard that I had arrived, no words can express the enthusiastic kindness they showed, or the friendly violence they used in transporting me from the public inn to the house of a noble citizen; declaring that, if they could, they would willingly have lodged in their own hearts the man who had turned aside for the sake of honouring their beloved pastor. They seemed to find it impossible sufficiently to demonstrate by their countenances and by their words the joy they felt at having so great a prelate amongst them. The holy man meanwhile, with a certain dignified affability and tender benevolence

towards every one, appeared to draw all eyes and hearts to himself."

At Dogliano, when, according to his custom, he had the Blessed Sacrament exposed for the devotion of the Forty Hours, such a concourse of people came that the streets were not only full of crowds all day, and resounding with the chanting of hymns and psalms, but were illuminated the whole night long by the torches of those coming in procession to adore the Most Holy Sacrament and to hear from the mouth of their holy Pastor the words of eternal life.

It was calculated that there could not have been less than forty thousand present ; and it was found necessary to divide them into companies, giving to each company one hour of prayer in the Church ; and their devotion was so roused by the fervent words of Juvenal, who, regardless of fatigue, preached himself to every company, that when their hour was over, it was necessary to employ force to make them leave the Church free for the next comers.

In this place, Dogliano, there lived a public sinner, whose evil life gave great scandal. Juvenal had used every endeavour to correct his ways, but all in vain ; he persisted in his sin. Therefore in one of his sermons the Servant of God reproved him publicly, although not by name, and said : " That sinner who with so great scandal refuses to be converted, will be punished by God ; and in token that I speak the truth, as soon as I finish my sermon, his house will fall to the ground."

And no sooner did the sermon come to an end than the house of that wicked man fell in ruins.

For the Servant of God was filled with the spirit of prophecy, and constantly announced future events. For instance:—during this very Visitation, he was told that some persons in Saluzzo had taken advantage of his



absence to malign him ; and he said : " Woe unto that city that speaks ill of its pastor ; ye will behold so much revenging fire come down from heaven upon it that the citizens will learn not to calumniate their bishop." And not long after, so much lightning fell from heaven upon the tower of the palace in that town that it continued to burn for two whole days, to the terror of the inhabitants, and to their heavy cost. To take another instance out of many :—one morning, at the end of a procession, a gentleman, accompanied by a very large retinue of horsemen, approached the bishop and said : " Monsignore, I feel very distressed ; pray for me." To whom Juvenal answered : " I shall be happy to pray for you ; but do you go to confession, and be prepared to do the will of God," and he made the sign of the cross on his forehead. Three days after this, Juvenal received a letter saying that this gentleman had passed to another life. And the Servant of God remarked : " When he left me, I saw death imprinted on his brow."

From Dogliano Blessed Juvenal proceeded to Dronero, and thence to a village named Praveglia, for he heard that on the twenty-fifth of July, the Feast of St James the Apostle, public balls were given there by persons of bad character, and that God was greatly offended.

He could not tolerate so great a scandal, but he would not exasperate the people by forbidding these balls, or making a disturbance. He entered the village on foot and simply said, " I have come, not to prevent your having recreations, but to give you much better ones." He then began to speak to them gently of spiritual things, and led them to the Church, where he said Mass ; this was followed by a High Mass, accompanied by beautiful music, and after this he preached a sermon, by which he won all their hearts.



In the afternoon, not wishing to offend their holy pastor, they came to ask his leave to hold their balls as usual. He did not refuse, but after a little time he himself repaired to the spot, and, to divert the people from their vanities, he brought musicians, and had hymns and pious songs sung in the form of duets or dialogues, &c., and thus gaining their attention, he turned their ball into a lesson on Christian Doctrine. For he preached again to them, and they were so captivated that they hung upon his every word in perfect silence.

Then, finding it was time for Vespers, he went to the Church, and attracting them all to follow him, he had Vespers sung with music; and with other sacred entertainments he thus turned that profane and scandalous assembly into a spiritual and devout one, and closed the day no less holily than happily.

Hearing that many heretics had settled in a certain valley in the Alps, called Praguglielmo, Blessed Juvenal wrote them an affectionate letter to announce his visit; and whilst waiting for their answer he repaired to a village called Paesana, and conducted the exercises described above.

Whilst he was there he heard that when the heretics of that valley received his letter, they had held a Grand Council, and decided rudely not to answer it. Nevertheless the good bishop turned his steps thither, undeterred by any danger, however great, and ready to expose his life, if need be, for his flock. Although his companions were filled with fear, he joyfully climbed the mountain, but when he reached the village he found every one had fled, with the exception of one miserable old man and a few poor women.

Juvenal waited a long time for the inhabitants to return, but seeing no one appear, he and his companions repaired to the Church, which he found carefully locked and bolted,

both within and without. After trying in vain to force the entrance, he bade one of his people climb the wall and get in by a window, and thus open the door. On entering, the Church presented the appearance of a stable, rather than a Church ; for there was nothing in it save a table covered with dirt, and a pulpit whence a minister of Satan from the neighbouring valley of Angrona promulgated his heresies.

At the sight of such profanation of the House of God, Juvenal burst into a flood of tears ; and turning to the few women who remained, began to catechize them ; but finding that they would not listen to reason and were obstinate in their error, he gave up hope and with great sorrow left the place.

But the vengeance of God overtook these unrepentant sinners, for their village was afterwards ravaged both by fire and pestilence.

This failure, however, did not deter Blessed Juvenal from visiting the remaining valleys which were also peopled with heretics ; and many were the rugged roads that he climbed in his eager search for these wandering sheep. The fatigues he underwent were so great, and the dangers he ran so grave, for those heretics were most evil-disposed towards the faith, that his suite united in imploring him to moderate his zeal. But he replied : " I suffer nothing : or, if there is a little pain, I assure you it is slight in comparison with the torments I deserve in hell for my sins."

Thus they could obtain nothing from him ; nay more, during all these toils and fatigues he never would diminish any of the penance of his life, nor with all their persuasions could they induce him even to take a little more wine in his water.

These heroic labours, although welcomed by his zeal, were more than his frame could bear ; and when he arrived



at Rovello, at the head of the valley of the River Po, he fell seriously and dangerously ill. Here he was received and nursed during his severe sufferings by a family of gentry named Porporata, who tended him with loving care, and it was chiefly through their charitable assistance, under Providence, that he was restored to health.

As soon as ever he had recovered his strength, he renewed his exertions, and completed the visitation of his diocese ; and after having re-established the worship of God, and reaped a rich harvest of souls, he returned full of merits to his own Church of Saluzzo, to the joy and delight of all.

Almighty God, who had deigned to bless both the beginning and the progress of his journey with so many graces, also favoured its conclusion with the following miracle. M. Chatellar, a gentleman of Savoy, was lying dangerously ill with fever and delirium in Saluzzo, and had received Extreme Unction ; when, one day, hearing the tread of horses passing, he inquired what it was. It was Monsignor Giovenale, he was told, returning from his Visitation. He had great faith in the sanctity of Juvenal, so he had himself carried to the window, feeling convinced that he would recover if he could only get his blessing. As the Bishop passed by, the gentleman called to him out of the window, " Monsignore, give me your blessing."

Juvenal looked up and blessed him, and the sick man felt suddenly much better, and in a short time was perfectly well.

The fame of this miracle quickly spread through the town, and the poor sick flocked in crowds to their holy Bishop, that they also might be cured. And Juvenal, putting his hand upon their heads, blessed them, and many were healed. Hence a stream of sick or afflicted pilgrims came to Saluzzo for no other purpose than only to see and be blessed by Juvenal, the Servant of God.



## CHAPTER XXVI.

HIS DESIRE OF MARTYRDOM, AND HOLY DEATH. 1604.

THE sacrifice of Juvenal was now nearly consummated. Long ago he had given to God all that he possessed—home, property, profession, time, health, labours and will, and, what cost him most of all, his nest in St Philip's house; one thing alone was left to him, his life and his life's blood.

Although not his to give or keep, it had ever been his great desire and constant prayer to immolate this also to his Lord. When Missionaries went to preach the Gospel in India, he would lament what he called "his own craven spirit, which rendered him unworthy of so high an honour." He would say, that "God could not trust him, for he was such a pigmy, such a dwarf, such a cripple, on the way of the Lord; to shed blood for such a cause was the portion of Apostolic men and of strong giants."

When he was made Bishop he had adopted as his maxim a motto he had learnt from St Charles Borromeo, "*Pro ecclesia sua laborantem Episcopum decet mortem appetere.*"\* And right nobly had he carried out the spirit of it; for his labours had brought him to death's door.

At length God heard his prayers, and the desire of his heart was given to him; but it came, as God's answers to prayer so often come, unexpectedly, and in an unlooked-for way. He died a death precious in the sight of God, and

\* "It becometh a Bishop labouring for his Church to court death."

worthy of the name of martyrdom, not for the spread of the faith, but for the chastity of the spouses of Christ.

After supporting the burden of the Episcopate for nearly two years, Blessed Juvenal began to feel that it was weightier than he could bear; and two opposite thoughts swayed his mind: on the one hand, the remembrance of his sins urged him to seek, what had been his early attraction, the solitude and penance of the Carthusian life; and on the other, the sad condition of the populations immersed in heresy which he beheld with his own eyes, impelled him to devote himself to their succour. His eager love for souls turned the scale, and he sought leave from the Supreme Pontiff to renounce his Episcopate and go to preach the Catholic faith in Geneva, the hot-bed of the new heresies, even at the risk of his life.

But this the Pope refused to grant; and the Sovereign Lord of life and death solved his doubts by calling him to eternal repose.

Blessed Juvenal was fully aware that his end was approaching; and, indeed, he who could foretell the deaths of others was not likely to be ignorant of the time of his own.

On leaving Dronero, a few weeks before his death, after making the Visitation described in the last chapter, he had said to the Provost of that place, "In a few days I shall die." But as the Provost did not believe him, he added, "It will be so, and you will see it." And when he took leave of the citizens, he said, "You will see my face no more."

Before leaving Carmagnola, he said in one of his sermons: "To-morrow I go, and never again will ye see me preaching in this pulpit, for I am about to die."

And even before he began the Visitation at all, in the edict that he published, giving his reasons for making it, he adduced as one of them, "For we have received the announcement of our death."



One month before he died, he said to his servant Stephen, "My days are short;" and he added, "After my death you will have a great tribulation before a year has passed, and then you will think of me; and after that you will go to Rome with drops on your forehead." And in May 1605, eight months after Juvenal's death, Stephen received a mortal wound in his chest, and was confined to bed for nine months; when, fearing he would never recover, he recommended himself to the Servant of God, and immediately felt marvellously better, and shortly got well. The rest of the prophecy was fulfilled to the letter.

Juvenal also wrote to a Capuchin Father, and although he was in perfect health at the time, begged him to despatch the business on which he was writing as quickly as possible; "For," he said, "there is danger in delay, and death will not tarry."

But a few days before his death, when preaching to his flock, and foreshadowing the chastisements that God was about to send down upon them, Juvenal said, after describing many misfortunes, "For the time is that judgment should begin at the house of God."\* Thus indicating his own death, which was the severest punishment that God could send to the city of Saluzzo.

The last morning that he ever celebrated Mass in the chapel of St Sebastian, adjoining his Palace, the bell, after summoning the faithful as usual to assist at it, fell to the ground and broke in pieces, as though refusing to serve any other. And Blessed Juvenal himself pointed this out as a token of his approaching death.

On the nineteenth of August, his last day of health, he wrote to a doctor in Fossano, saying:—

\* 1 Peter iv. 17.



"I shall shortly pass to another life. Salvius, formerly thy great philosopher and physician, also ended his days. Do thou therefore, together with me, think on the coming of death; and fare thee well."

On the last day of August Juvenal expired, and a few days later, the doctor to whom he wrote was also numbered with the dead.

There lived in Saluzzo a most wicked man (and, horrible to relate, he wore the religious habit), whose frequent visits to a nun in one of the convents gave the greatest scandal to the city.

Blessed Juvenal had tried many times by gentle means to correct this miscreant and the companion who accompanied him, but without avail. At length he spoke to him with some severity, and said he was determined to put a stop to this, even, if necessary, by sending him to the east, and his companion to the west.

But, blinded by passion, this second Judas hardened his heart, and inwardly resolved that, by fair means or foul, he would have his way.

A few days later, on the twentieth of August, the Feast of St Bernard, the Bishop went as usual to the church dedicated to that saint, belonging to the conventual fathers of St Francis, to perform the episcopal functions and, according to his custom, to dine with the community. This the malefactor well knew, and he knew also that it would be a favourable moment for carrying out the fell deed he meditated.

As the Servant of God passed along the street on foot and the people made way for him, asking his blessing, and standing to look upon him, an innocent child enlightened by God began to weep, saying to those around, "Neither I nor ye will ever see our Bishop more!"

In Catholic countries when a bishop, and more especially a bishop held in esteem of sanctity, visits and

officiates in a Convent, that quiet retreat is invaded by a host of voluntary helpers, all eager to assist in the preparations for the great event, and if possible to gain a share in the attendance upon their revered pastor.

It was easy therefore for that sacrilegious man to insinuate himself into the Convent, and under a hypocritical show of devotion even to arrogate to himself for the nonce the office of cup-bearer. Two flasks of wine had been sent as a present to the Convent, to serve for the dinner of the Bishop. Of one of these he possessed himself, mixed with it the poison he had secretly prepared ; then, giving orders that no one but the Bishop should taste it, he poured some out and offered it to Mgr. Ancina.

The Servant of God seemed surprised to receive such courtesy from him, but without a shadow of suspicion he took the cup from his hands and emptied the draught.

After drinking it, he said, "This wine tastes so sweet, I should like the Father Inquisitor," who was among the guests, "to have a little." But behold ! the self-appointed cup-bearer had disappeared, and the flask of wine was nowhere to be found ; nor was it ever seen again until it was discovered some days later broken to pieces and thrown away as refuse. Moreover, before that same sun had set, the malefactor himself had fled from Saluzzo, and taken the road to Genoa, under pretence of visiting the most Holy Madonna of Savona. Before the end of dinner, trouble crossed the joyful face of the Servant of God, and he who that very morning had been in perfect health and strength, felt so ill, that he was obliged to lie down upon the bed in the cell of the Prior. He got up, however, and forced himself to go through Vespers ; but by the time he reached his home, the vomiting had begun which ceased only with his life.

For two or three days more he dragged himself about,



conquering his sufferings by strength of will; but on the eve of St Bartholomew he could hold out no longer, and laid himself down on the couch from whence he was to rise no more.

The holy man knew full well that he had taken poison, and he knew, moreover, who it was that had administered it to him; and seeing that some of his suite knew this also, he strictly forbade them ever to mention the subject, or to speak of the delinquent in any way whatsoever, whether for good or for evil. The physicians also who attended him saw it only too clearly, for the symptoms of poisoning were unmistakable; and upon them also he laid strict injunctions not to publish the fact.

Never again did the dying saint allude to the occurrence, nor utter a single complaint; save once only, when, supported in the arms of one of his household, overcome by suffering, he was overheard to murmur to himself, "Oh! what poison! what terrible poison this is!"

The Duke of Savoy, on hearing what had happened, sent his own physician to Saluzzo, bearing the most costly antidotes and remedies, but all too late. The deadly work had been done only too surely; no hope remained.

He was soon reduced to extremity; but as his strength ebbed away, his joy increased. Seeing that his end was near, he called to him his brother Giovan Matteo who had accompanied him to Saluzzo, and said to him, "*Frater mi, actum est.*" \*

He then sent for his confessor, and made a general confession, but he could only make a spiritual communion, for the constant sickness prevented his retaining a morsel of food. He afterwards asked for the Sacrament of Extreme Unction, which he received with great devotion.

\* "My brother, all is over."



Lastly, in profound humility he wished to be laid on the floor, to expire on the bare boards; but as his servants were reluctant to do this, obedient to the last even to his inferiors, he consented to forego this desire, and only begged to have the sheets removed which they had placed on his bed when his attack began, saying, "My children, at least on the straw, if not upon the cross."

He lay in peace, awaiting the coming of his Lord, fervently invoking the holy names of Jesus and Mary, and invoking also St Januarius, to whom he had great devotion.

Padre Gabriele da Moncalieri, a Capuchin Father, then said to him, "Monsignore, we will pray God to keep thee in life." But Juvenal answered, "*Sinite me abire, melius mihi erit in Paradiso.*" \*

Juvenal then sent for the Canons of his Cathedral, and addressed them in such touching terms that none could refrain from weeping, and thus, amidst the tears of his children, with a joyful countenance, pronouncing with his last breath the words, "*Gesù, Gesù dolce con Maria, date pace all' anima mia,*" † he tranquilly gave up his soul to God, shortly before the dawn, on the last day of August, 1604, in the fifty-ninth year of his age.

Ever attentive to the wants of his flock even to the moment of his death, when he saw amongst the Canons who stood weeping around his bed one of them who had the cure of souls, Juvenal called him to his side and bade him return to his parish. The good priest obeyed, and at that late hour of the night, went straight back to his church, San Giovanni di Falisetto, two miles out of the town. He slept in the Campanile, and the next morning rose before the light to recite Matins and say an early

\* "Let me depart, I shall be better off in Paradise."

† "Jesus, sweet Jesus, with Mary give peace to my soul."

Mass in order to return to the death-bed of the holy Prelate; when suddenly, before he was fully awake, as if to reward him for his prompt obedience, Juvenal stood before him with joyful countenance, radiant in glory, and clothed with a brightness as of the sun. In wonder he gazed upon him; and as soon as he recognised his holy bishop the vision faded away, leaving him filled with consolation. Hastily he dressed and returned to the Palace, to find that, at the very hour at which he had seen the vision, the Servant of God had expired.

Blessed Juvenal also appeared at the same hour, and in the same manner, to another priest of Saluzzo.

It is remarkable that the relations of the parricide, who were numerous and very wealthy, were all in a very short time reduced to extreme poverty; and the family soon became extinct. This was attributed to the Divine Vengeance.

What had been said of St Augustine was true also of Blessed Juvenal, "*Testamentum nullum fecit; quia unde faceret pauper Christi non habebat.*"\* Nothing whatever was found in his rooms, and the sale of his poor furniture did not cover his debts; but the Duke of Savoy took upon himself to satisfy all his creditors, saying he was well aware that the debts of Juvenal were incurred for the sake of the Church and the poor. After this terrible event, Clement VIII. ordered Mgr. Tolosa, his Nuncio at the Court of Savoy, to repair to Saluzzo, and visit all the monasteries and convents; and he put a happy end to the scandals referred to above. He attributed his success in so difficult a reform entirely to the intercession of the Servant of God, who, as he said, had died for having exercised the office of a good shepherd, and for his zeal for the honour of God.

\* "He made no will, for having made himself poor for Christ's sake he had nought to leave."

F. Rampi, a Carthusian monk, wrote of Blessed Juvenal, "He died for virtue, for religion, for Christ, and therefore a martyr's death." While others said, "*Recepit martyrium in remunerationem linguæ fidelis*;" \* being like in this to St John Baptist, whose name he bore.

To quote the Process once more :—"One thing only was wanting to this venerable Bishop ;—that he whose life in the flesh had been that of an immaculate angel, should crown it by a precious death. And it was indeed so crowned, for albeit he went not among the infidels for love of the faith, nor laid down his life for confession of the faith amid the clash of arms of a barbarous nation, yet the Lord granted him the desire of his heart in the bosom of the Church ; and in the arms of his mother, he died a veritable martyr."

\* "He received martyrdom in reward of his faithfulness of speech."



## CHAPTER XXVII.

### HOW GOD HONoured THE OBSEQUIES OF HIS SERVANT.

THE tolling of the great bell of the Cathedral announced to the citizens of Saluzzo that their saintly Bishop had passed away ; the bells of the other Churches took up the mournful note, and instantly the streets were filled with sorrow-stricken crowds lamenting their irreparable loss.

“Our father is dead, he who gave us to eat!” was the universal cry of the poor. “*Pater noster et mater nostra dereliquerunt nos, Dominus autem Episcopus assumpsit nos,*” \* was repeated by the poor clerics and ecclesiastics, who depended upon him for all things, temporal as well as spiritual.

The holy body was laid out, clothed in Episcopal vestments, in the Chapel of St Sebastian, by the side of the Episcopal Palace, which was soon thronged by a weeping multitude, kissing his hands, recommending themselves to him, and trying to secure some little things of his, or that had at least touched his sacred remains, to keep as relics.

That blessed soul seemed to wish to give them to understand that even from heaven he was not insensible to their affection, for the corpse, which had turned livid even before death had actually taken place, lost, twenty-four hours after, all at once, the discoloration, the hue of health and vigour suddenly returned, the stiffened limbs, frozen in death, lost their rigidity and became perfectly soft and flexible, the whole countenance assumed an

\* “Our father and our mother have left us ; but the Lord Bishop hath taken us up.”

appearance of resplendent sanctity; and more than that, the eyes, clear and brilliant as in life, opened, not once only, but many times, and looked round again upon his beloved poor, resting on all present with a marvellous glance of mercy indescribable, and, raising his head, he extended his right arm as though giving them his blessing for the last time.\*

It is easy to imagine the excitement this wonder caused; the bells were rung in joy, the whole town flocked to the Piazza, the cry was raised: "A miracle! A miracle! he has come to life again." But it was not so.

The sacred remains were transferred in procession to the Cathedral, that more might have the opportunity of witnessing the miracle; and vast as it was, it was filled through the whole day and night with a constant procession of persons coming to venerate their holy Pastor. Amongst them came a Dominican Father troubled with quartan fever. No sooner had he knelt and kissed the hand of the Bishop, than he was inundated with spiritual consolation, and his fever left him, never to return.

The funeral took place the following day, the oration being delivered by the Inquisitor, F. Cicala, and the holy body was interred under the pavement of the Sanctuary of the Cathedral, in front of the High Altar.

"The shepherd is slain, the flock is dispersed." "The burning and shining light hath been extinguished." "God hath taken him away in His indignation." Such were the expressions in all men's mouths. "Ah! Well may we weep; it is our sins that have brought this calamity upon us; had we known our happiness in being under such

\* A similar miracle is related of St Thomas of Canterbury by Rogerius, *De Martyrio et Sepultura S. Thomæ*, as quoted by R. P. D. Pitra, tom. ii., *ad Constitutiones Apostolicas*, p. 107, No. 8, where he says: "When the monks had finished his obsequies, and he lay on a bier in the choir, about the dawn of day, raising his right hand he gave his blessing."

a pastor, perchance the Lord would have had compassion upon us ; but we were blind and ungrateful, and hence we have suffered this chastisement."

The country around Saluzzo, being so near to the mountains, was very liable to be ravaged by violent tempests and hailstorms, which made great havoc among the crops. On his first coming among them, the people implored their charitable Pastor to pray that they might be delivered from this misfortune. He most willingly did so ; and after having prayed : he said to them : "Through your prayers and mine, know, O Citizens of Saluzzo, that, as long as I live, by the help of God, there will be no storms." And for the two years that the holy Servant of God was left on earth, no hail or other storm ever visited that country.

But a few days after his death, violent tempests and deluges of rain burst over the land, so that the entire grape crop was destroyed ; and the hailstones damaged not only the grapes but the vines also, which ruined the harvests of several years to come. And many said, "Even the heavens are weeping for the loss of this holy man."

All that was now left for his orphaned flock was to recommend themselves to Blessed Juvenal in Heaven ; this they were not slow in doing. And numerous *ex voto* offerings, in gratitude for miraculous favours received by his intercession, began to be brought to the Cathedral and hung up on one of the columns of the Church, near the picture of our Blessed Lord in which the Blessed Juvenal was also represented ; for the Holy See had not at that time prohibited such acts.

Many Priests also came to say Mass over his tomb. But after some time, on account of the great number of miracles that were worked, the Masses were not said for the dead, but of the Holy Ghost. As the concourse



increased day by day, the Bishop Ottavio Viale, the successor of Mgr. Ancina, determined in 1620 to open his grave, and give the holy body more honourable sepulture.

The day was fixed for the translation, the Church being richly decorated for the occasion, but it was filled with such an enthusiastic crowd that the Bishop judged it prudent to defer the ceremony until the night-time, and to lock the doors. A goodly number of Priests and other persons were however allowed to be present.

On opening the coffin, the sacred body was found to be entire, but on being exposed to the air it crumbled into dust, with the exception of the head and the bones. The sacred relics were reverently placed in a new and richly adorned case by Priests in cottas, with many torches burning around; and during the whole time the body gave forth a sweet fragrance as of many flowers.

After this, the relics were borne round the Church in procession, followed by the Religious and other Priests, and the Canons, all with candles in their hands, and the Bishop in Episcopal vestments, and a panegyric was delivered.

Although this ceremony took place at night and secretly, the populace got wind of it and assembled in great numbers outside the Church, clamouring for some relics of their beloved Pastor, and hammering at the doors to gain admission; these were at length opened to them for fear they should be broken in, and the crowd rushed into the Church with so great impetus, that many of those who were within fled in terror, and it was even feared that the Bishop would be crushed to death. He however took refuge in the choir, and the sacred remains were hastily conveyed into the sacristy for safety. No relics were, however, distributed to the people, but they made short work of the old coffin, which had been left in the Church, for they broke it into pieces, and carried them away, out of

devotion,—those who succeeded in securing even a fragment no larger than a grain of corn deeming they had gained a treasure.

The same heavenly fragrance which issued from the relics was also given out by these pieces of the coffin, and they always preserved this sweet perfume even when carried by the faithful into distant lands.

Again, upon this occasion also, God was pleased to glorify His Servant. As soon as the sacred body was lifted out of the grave, the Bishop's hat which hung over the sepulchre began to move to and fro with an undulating motion, which had never been observed before. It seemed also to turn round and to give as it were little leaps in the air. On looking up at this unusual occurrence, the assistants perceived that the canopy over the High Altar, which was secured to the wall with ropes, and under which was exposed the picture of Blessed Juvenal kneeling at the feet of the Saviour, also began to move and make as it were a great waving in the air.

These movements of the Hat and Canopy continued during the whole time that the sacred remains were out of the grave; but ceased when they were re-interred. The Bishop sent up to the roof to see if there might be any one there who was causing this extraordinary motion; but there was no one. There was not the slightest wind that evening, and had there been any, it could not have been the cause of this, for the windows were all shut and fastened, and the flames of the candles burnt in stillness. Had this been the cause, the other Hats that were hanging over the graves of Juvenal's predecessors would have moved also. And on other occasions when there were heavy storms of wind, not the slightest movement was perceptible.

It was concluded therefore that this motion was super-



natural, and that these inanimate things were made to contribute to the honour that was being paid to the Blessed Servant of God, to the great admiration of all the people present.

Only once more was this phenomenon observed, when on the anniversary of his death the Bishop Viale for the first time sang the Mass of the Holy Ghost instead of Mass for the Dead; when the hat of Blessed Juvenal again turned round and waved to and fro.\*

Finally, when, after some hours, the tumult subsided, and the sacred relics had been securely sealed up in the new coffin, and the sepulchre prepared for their reception, they were borne in procession from the Sacristy into the Church, where Vespers were sung and the holy body was re-interred in the same spot as formerly, at the foot of the High Altar, and a marble slab placed over it bearing the sculptured effigy of Blessed Juvenal, with the following inscription:—

JOANNES. JUVENALIS. ANCINA. FOSSANENSIS  
 EPISCOPUS. SALUTIARUM  
 OBIT. ULTIMO. DIE. AUGUSTI. MDCIV  
 AETATIS. SUAE  
 ANNO. QUINQUAGESIMO. NONO  
 EPISCOPATUS. SECUNDO

---

And at the foot of the marble were the words:—

AD. ALTARE. DEI  
 MEMENTOTE. MEI.

\* It is worthy of note that God was pleased to glorify the friend of Blessed Juvenal Ancina, St Francis of Sales, in a somewhat similar manner. For his Episcopal Hat which was suspended over his tomb was seen to wave to and fro when the Saint was about to work a miracle. This came to be regarded, by those who sought his intercession, as a sign that their petition would be granted.



## CHAPTER XXVIII.

### HIS MIRACLES AND APPARITIONS.

ALTHOUGH the miracles of the Servant of God were worked in favour of every class, the Blessed Juvenal nevertheless manifested, even after death, his partiality for the poor of Christ.

There lived in Saluzzo a poor deformed cripple who was supported on alms, and who slept in a corner of the Cathedral. This man often asserted that he saw light coming forth from the sepulchre of the holy Bishop. No one paid much heed to this, but one midnight the whole town was aroused by the bell of the Cathedral ringing the call to arms. The citizens were hastily aroused, and, arming themselves well, hurried thither. They found nothing was amiss, but the Priests who slept over the Sacristy had seen the Church full of light, and thinking it was on fire, had alarmed the town. But the cripple declared that the splendour had issued from the tomb of Monsignor Ancina and made the tour of the whole Cathedral, returning to expire again at the grave of the holy man.

One of the times that Blessed Juvenal appeared, as he often did, to this cripple, the latter begged him to cure him, but the Servant of God answered that this was not expedient for him, but that he should be patient and resigned to the will of God. He also bade him go and tell the Bishop that he should not hoard up grain as though he were a corn merchant, but should sell what he

had in store at Sant' Antonio, and give more alms to the poor.

And after that it was observed that the said Bishop, Mgr. Viale, gave alms every day of the week, instead of only twice a week as he had done formerly, and that he gave larger quantities.

A father of the Oratory of Naples was taken by his superiors out of an office which he had exercised with great content for a long time. This mortified and afflicted him so much that he even contemplated leaving the Congregation, either to enter a religious order, or return to his own home, where he imagined he was needed, his father having lately died.

He recommended himself fervently to our Lady and St Philip; but the temptation waxed stronger, and he determined to go, and only waited to find some means of doing so without detriment to his character. But one night in his sleep he seemed to be about to say Mass, but wishing first to go to confession he found himself in a beautiful chamber where there were many Angels, and where a golden throne was being prepared. Presently the Blessed Juvenal appeared to him in episcopal vestments and sat upon the throne.

The father approached him to make his confession, and unbosomed himself of all his trouble. Blessed Juvenal raised his right hand, and made the sign of the cross over his heart, saying, "*Fili, noli locum dare diabolo.*" \* The father then awoke full of joy, and found the temptation had disappeared, and all desire of abandoning the Congregation had left him. Nor was he ever again troubled by any temptation against his vocation.

In Fossano one day Matteo Caligari was to be examined on oath; and fearing he might be tempted to

\* "My son, give not place to the devil."



perjure himself, on account of the danger he would incur by telling the truth, he visited the picture of the Blessed Juvenal three times that morning, and prayed him to preserve him. After this he entered the court of law and boldly spoke the truth. As he came out the man against whom he had borne witness drew out a pistol, and fired at him three times. The balls struck him and burnt his cloak, but fell to the ground instead of entering his body, making only a slight discoloration on his skin.

This miracle touched the heart of his enemy, who repented of his sins, and became a Capuchin.

Sister Francesca Petronilla de Alexandris, daughter of one of the ministers of the Duke of Savoy, was a Poor Clare in their Monastery of Saluzzo. Shortly after her profession she was attacked by a terrible illness, which reduced her to a most pitiful state. She suffered excruciating agonies, and being unable to walk, for two months she used to be carried in a chair down to the chapel to Mass and Confession. At length she became utterly unable to leave her bed; her pains increased in violence, and to them were added terrible contortions and contractions of the muscles and nerves, which convulsed her frame. She was unable to speak or to retain any food, and at length the physician took his departure, saying: "Nothing more can be done, we must leave her in the hands of God."

The last day of August, the anniversary of the death of Blessed Juvenal, the Sister infirmarian suggested to the sufferer to recommend herself to his intercession, for she had great faith that he would cure her. They did this together, and the very first moment they invoked the Servant of God, the whole illness, contractions, pains, and all, suddenly disappeared. When the other nuns, who were in choir singing the litanies of our Lady after



compline, saw the door of the chapel open and Sister Petronilla run in, they were terrified, for they thought it must be her ghost ; but she knelt down saying " Monsignor Ancina has cured me." And she embraced the Rev. Mother, to show that she was a living person, and no visitant from the other world. Then in their joy they sang the *Te Deum*, and rang the bells, which brought thither great part of the inhabitants of the town, and the bishop himself, to see what was the matter, and together they praised God in his Saints.

Laura di Vacca had a baby who was so near death that its coffin was already prepared. But she recommended it to Blessed Juvenal, and instead of having to send its corpse to burial, she sent its garments and the empty coffin to the tomb of the Servant of God, in thanksgiving for the cure of her child.

Another mother obtained the recovery of her child at the point of death by promising to send a candle the same length as her child to the Church, and to make a Novena in honour of Blessed Juvenal.

The successor of B. Juvenal in the See of Saluzzo, Mgr. Viale, deposed that having suffered from violent headaches for many years, he was entirely delivered from them by placing on his head the mitre which had belonged to the Servant of God.

Cardinal Scipio Borghese left in writing a declaration that having suffered great pains from gout which prevented him from saying Mass or obtaining any sleep, he signed himself with the pastoral ring that had belonged to the Blessed Juvenal and was at once able to do both.

But the miracles worked by the Servant of God are far too numerous to be recounted here ; those related above are only given as examples. The two chosen for the Process of Beatification were the following :—

The first took place in 1730, in Venice, and was the cure of Caterina Centenari. She was attacked by a violent pain in her side, which seemed to be the presage of some severe illness. In fact, the next day she was hardly able to breathe from one of the worst forms of asthma, which prevented her from doing any of her household work, or even from walking across the room or up the stairs; and also robbed her of sleep. To all this were shortly added tremblings and convulsions, frequent fainting fits, sleeplessness, nausea of food, and the swelling of various parts of the body. Her state grew worse and worse, and no remedies having taken effect, she was given over by the physicians, and lay thus for two years, helpless and suffering.

The afflicted mother of Caterina went one day to confession in the Church of the Oratory in that town, and spoke to her confessor, P. Salvodello, of the wretched condition of her daughter. The father comforted her, and advised her to have recourse to the patronage of the Saints, and amongst others to the Venerable Juvenal, of whom so many miracles were being recounted. And he bade her tell her daughter to have faith in the intercession of this Servant of God, and that in a few days he himself would visit her and bless her with his relics. The mother did as she was bid, and the daughter longed for the coming of the father, saying: "Mother, if this Servant of God does not obtain this grace for me from God, I shall certainly die."

The father was true to his word, and came, bringing with him a relic which was a piece of the first coffin in which the body of Blessed Juvenal had lain. With this he touched the head of the sick woman, and made the sign of the cross over her. That same moment she felt suddenly freed from all her ills; so much so, that she rose from her bed and accompanied the father to the head of the stairs.

When night came, she slept peaceably, but in the



morning finding still a little difficulty in breathing, she placed a small fragment of the relic that had been left with her in some water, and drank it, and by sundown she was completely well.

She was then able to go about the house and do all her work, and even to fast all the next Lent, and never afterwards felt any trace of her malady.

The second was the cure, in 1617, of Alessandro Vacca, a nobleman of Saluzzo. After suffering from a continued and malignant fever, a deep-seated abscess formed in his left side which penetrated to the pleura, causing him severe suffering and impeding respiration. An operation afforded him no relief, and the surgeons declared his case incurable.

He had dragged on a miserable existence for nearly two years, when one morning he went to the Duomo to hear Mass, and, beholding the picture of Blessed Juvenal Ancina at the feet of our Saviour, he implored the Saint to obtain for him the gift of health. On his return home he found his wound closed, and all his sufferings had vanished.

One of the recent miracles worked by Blessed Juvenal took place in Naples in June 1889, when Professor Stefano Januzzi d'Andria was cured from a serious malady. His Confessor, Padre Mandarinì, Superior of the Oratory of Naples, was about to administer the last Sacraments, but, before doing so, gave him a little print of the Servant of God, urging him to seek his health through his intercession. The sick man took the print in his hands, kissed it, placed it on his heart and then holding it before him he with all his family implored the intercession of the Holy Bishop; and from that hour he began to recover. His fever left him the same evening, the internal complaint which had endangered his life and caused him so great suffering, disappeared, and in a few days he was perfectly restored to health.



At Venice many other miracles were worked by means of a nail and a particle of the wood of the coffin in which his sacred body had lain. These cures were accompanied by another perennial miracle, namely, this iron nail and particle of oak, which is not naturally a perfumed wood, gave out a most sweet odour, and that not once only, but every time they were taken to the sick. This fragrance only issued from them at the moment in which the sick were being blessed, and was perceived by the sick person himself, and by some, but not all, of the bystanders. It also imparted the same odour, which filled the soul with heavenly consolation, to the water in which the relics were placed for the sick to drink; but it was not always the same; at times the odour was bitter and unpleasant, like the smell of a cypress tree, and this invariably happened when the sick person was about to die. None who smelt this fragrance could compare it to any other earthly scent, but it was said to resemble that which issues from the sepulchre of St Antony of Padua. This fragrance could also be perceived by those who had entirely lost their sense of smell.

In short, everything that had belonged to the Blessed Juvenal seemed to be endowed by God with miraculous power; his Episcopal ring, belonging to a gentleman at Fossano, was regularly taken about the town to heal the sick, especially children. The letters written by his hand did the same, and were treasured by their owners as most valuable possessions; his clothes, his beretta, his picture of the Madonna,\* his pectoral cross—all shared in this supernatural gift, through the merits of him who had used them.

\* This picture is preserved in one of the Churches of Saluzzo, and is a copy of one of those brought from the East and said to have been painted by St Luke.

## CHAPTER XXIX.

HIS BEATIFICATION. 1619-1890.

THE reputation of sanctity enjoyed by the Blessed Juvenal during his life, and which immensely increased after his death, led his successor in the Bishopric, Mgr. Ottavio Viale, in 1619, to begin the compilation of the ordinary Processes of Canonization in Saluzzo, Fossano, Genoa, and Acqui.

These Processes were discussed by the Sacred Congregation of Rites by permission of Pope Gregory XV., and his immediate successor, Urban VIII., signed the commission for the introduction of the cause, in the year 1624.

The Apostolic Processes were then set up in Rome, Saluzzo, Turin, and Naples, before which many witnesses were examined.

About this time the well-known decrees of Urban VIII. were issued which forbade the virtues of any one to be discussed until fifty years had elapsed after their death.

Hence it was not until 1666 that the cause could be resumed, by permission of Alexander VII. The Process *de non cultu* was then set up, and another in Rome to receive the attestation of St Francis of Sales and other interesting documents.

At length, in 1716, the obedience to the decree of Urban VIII. *de non cultu*, and the validity of the former Processes having been proved, the Antipreparatory Congregation was held, and another one in 1732, to examine the various writings of the Servant of God. In both of



these the *animadversiones*, or objections, were raised by the Promoter of the Faith, Prospero Lambertini, afterwards Benedict XIV. The Preparatory Congregation was held in 1747, under the pontificate of that Pope, when the latter or *novissimæ animadversiones* were raised and answered.

The cause then remained in abeyance for over one hundred years, for God has His own times, and His ways are not as our ways. At length, in 1856, a new Preparatory Congregation was held, when the old propositions were reprinted, and the Promoter of the Faith for the time being, Mgr. Frattini, brought forward some further objections, entitled the *postremæ animadversiones*.

These were ably answered by the advocate, but his untimely death before his writing was completed, led to a further postponement. Padre Conca, the Postulator, also died, and after some interval P. Buttaoni, of the Roman Oratory, was substituted in his place. More than ten years having elapsed since the last Preparatory Congregation, it was necessary, according to the custom of the Sacred Congregation of Rites, that another should be held. But this was dispensed with by His Holiness Pope Pius IX., in August 1869. All obstacles having thus been removed, the General Congregation was held before that Pontiff in the November of that same year.

There were still, however, grave difficulties in the way, for the doubts to be discussed before the Pope filled three large volumes. But after attentive consideration it was found that the later objectors had added nothing substantial to the questions raised by Lambertini in the first volume, with the sole exception of the martyrdom; the Postulators having long hoped to obtain that Mgr. Ancina should be declared a martyr.

But as in the early Processes no evidence had been taken, either as to the fact of the poisoning, or as to its



cause, for fear of compromising many innocent persons, this hope was abandoned.

The three objections raised by the various Promoters of the Faith were then carefully discussed and satisfactorily answered, and the Cardinals and other members of the Sacred Congregation of Rites stated their approbation of the cause.

The Holy Father then begged all to implore for him from God that the light of the Holy Ghost might descend upon him.

The time chosen by Almighty God for the glorification of this gem of the Italian Episcopate, and lustre of the Congregation of the Oratory, was during the sitting of the Vatican Council, in order that, as the decree expressed it: "The venerable bishops of the Universal Catholic Church, assembled by the power of the Holy Ghost in the Œcumenical Council of the Vatican, might joyfully receive this new ornament of the pontifical order, and contemplate him, as it were, sitting in their midst, to protect, together with them, the cause both of the Church and of society."

Accordingly, before the opening of the third Session of the Council, the Supreme Pontiff pronounced the favourable sentence, and appointed the 29th of January 1870 for the promulgation of the Decree of Approbation of the virtues of Juvenal.

On the day named, therefore, the Feast of St Francis of Sales, who had been himself affiliated to the Congregation of the Oratory, who had been so intimate with the Blessed Juvenal, and whose testimony to his virtue had been of so great weight, Pius IX. repaired to the Church of Santa Maria dell' Umiltà, adjoining the college of the North American Seminarists founded by himself, and there, after hearing Mass, seated on his throne, he

called up Cardinal Patrizi, the Prefect of the S. Congregation of Rites, Cardinal Capalti, the relator of the cause, P. Minetti, Promoter of the Faith, and Mgr. Bartolini, the secretary of the Congregation of Rites, and in their presence solemnly declared that the Venerable Servant of God, Giovanni Giovenale Ancina, had exercised the theological and cardinal virtues in an heroic degree. There were present also all the Fathers of the Roman Oratory, some of those of Naples, and several American Bishops, who resided in that College at the time.

After the publication of this decree, there remained the investigation of the miracles. The two chosen for this purpose have already been described, pages 228-9.

These were discussed and carefully examined in the Antipreparatory Congregation held by Cardinal Bilio, then Prefect of the Sacred Congregation of Rites, in September 1877.

The Preparatory Congregation was held on April 13, 1884, under Cardinal Parocchi, the successor of Cardinal Bilio; and the General Congregation was held in presence of His Holiness Pope Leo XIII., on the 12th of March 1889, the Feast of St Gregory the Great, the Co-titular Saint of the Church of Santa Maria in Vallicella, where the new saint had himself officiated.

The decree approving the miracles was published by His Holiness in the Palace of the Vatican, on the 30th of May 1889, the Feast of the Ascension, and within the octave of the Feast of St Philip Neri, Apostle of Rome; and Padre Scaramucci, Superior of the Roman Oratory, and then Postulator of the cause, returned due thanks to the Holy Father.

On the same day the Supreme Pontiff published the decree, "*Tuto procedi potest*,"\* to the declaration of the

\* "It is safe to proceed."

martyrdom of Jean Gabriel Perboyre, and Pierre Louis Marie Chanel, and it was thought a beautiful coincidence that he who was in truth a martyr, although he could not be called so, was in this way grouped in company with martyrs.

On the 19th of November 1889, the decree following the approbation of the miracles, namely, the "*Tuto procedi potest*," was published in the Congregation held on that day; and finally, on the 9th of February 1890, the Venerable Servant of God, John Juvenal Ancina, was solemnly beatified in the large hall over the porch of the Vatican Basilica, to the great happiness of all Communities of the Oratory of St Philip Neri, and the joy of the whole Catholic world.



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